Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

Volume 30

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

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Volume 30

Chapter (95) sūrat l-tīn (The Fig)

It is Meccan[1] and it consists of one hundred and fifty letters, thirty-four words, and eight verses.

[3545] Abū Al-Ḥusayn Al-Khabbāzī, the reciter, reported to us more than once, on the authority of (Abū Bakr) Aḥmad bin Ibrāhīm Al-Jurjānī and Abū Shaykh ʿAbdullāh bin Muḥammad Al-Aṣbahānī, on the authority of Abū Iṣḥāq Ibrāhīm bin Sharīk, on the authority of Aḥmad [34/b] Ibn Yūnus Al-Yarbu'i, on the authority of Sālām bin Sulaym, Harun bin Kathīr, on the authority of Zayd bin Aslam, on the authority of his father, on the authority of Abi Umāmah Al-Bahili, on the authority of Abi bin Ka'b, he said: The Messenger of Allah (PBUH) said**: ((Whoever recites sūrat l-tīn (The Fig), Allah will granted him two things: good health and certainty, in this world, and if he becomes feeble-minded, Allah will give him (the reward of) fasting one day for each one of those who recited this Surah.))** [2]

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(1) Ibn Aḍ-Ḍurays narrated it in ((Faḍāʾil Al-Qur'ān)) (P. 32), An-Naḥḥās in ((An-Nāsikh wal Mansūkh)) 3/132, and Al-Bayhaqī in ((Dalāʾil an-Nubuwah) 7/143, on the authority of Ibn ʿAbbās, he said: Surah {by the fig} was revealed in Mecca. Similarly, ibn Mardawayh narrated it as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/618.

- Ibn al-Jawzī narrated in ((Zād al-Masīr)) 9/168 that there are two sayings: The first: Meccan in the view of the majority, and the second: Medinan. It was narrated by al-Mawardī on the authority of Ibn ʿAbbās and Qatādah.

(2) **[3545] The assessment of the reliability of the chain of transmitters:**

- Mawḍūʿ (fabricated).

The authentication of Ḥadīth:

- It was previously discussed.
- Ibn 'Abbās' saying in the meaning of {the fig and the olive} reads: the fruit that people used to eat.
- See ((Al-Mustadrak)) by Al-Ḥākim 2/576, and he said: A Ṣaḥīḥ Ḥadīth according to the condition of the two Sheikhs, but they did not report it, and Adh-Dhahabī agreed with him. 238- 239.
- As for the rest of the sayings, check them in ((Ma'ālim at-Tanzīl)) by Al-Baghawī

In the name of Allah, the Most Gracious, the Most Merciful

﴿y the fig and the olive ⌜of Jerusalem⌝,﴾ (Qur'ān 95:1)

Ibn Abbās, Al- Ḥasan, Mujāhid, 'Ikrimah, Ibrāhīm, 'Atā' bin Abi Rabāḥ, Jābir bin Zayd, Muqātil, and Al- Kalbī said: by your figs that you eat, and your olive from which you squeeze the oil.

[3546] Al-Ḥusayn bin Muḥammad bin Al-Ḥusayn Al- Dīnawarī reported to us on the authority of Aḥmad bin Muḥammad bin Isḥāq Al- Sunnī, he said: I found in the book of Ubayy, on the authority of Al- Qāsim bin Abi Al- Ḥasan Az-Zubayri, on the authority of Sahl bin Ibrāhīm Al-Wāsiṭī, on the authority of 'Īsá bin Yūnus, on the authority of Al- Awzā'ī, on the authority of Yaḥyá bin Abi Kathīr, he said: The trustworthy one narrated to me on the authority of Abū Dharr, Allah be pleased with him, he said: A plate of figs was given to the Prophet (PBUH) and he ate, telling his companions: **((eat it, and if I mentioned an example of a fruit descended from Paradise, I would say: This is because it [the fig] is the fruit of Paradise without kernel, so eat it, for it heals piles and gout((.**[1]

8/471, ((Al-Muḥarrar Al-Wajīz)) by Ibn 'Aṭīyah 5/499, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/168, "Al-Jāmi' li Aḥkām Al-Qur'ān" by Al-Qurṭūbī 20/ 110.

- This is the first opinion regarding the meaning of this verse, and it is the opinion of the majority of commentators.

(1) **[3546] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including whom I could not find.

The authentication of Ḥadīth:

- It was narrated by Abū Nu'aym Al-Ḥāfiẓ in his book ((Medicine)): Abū Zar'ah Muḥammad ibn ''Abdul-Wahhāb ibn Abī 'Iṣmah Al-Akbarī narrated to us, 'Abdullāh ibn Al-Ḥasan ibn Nasr Al-Wāsiṭī narrated to us, Isḥāq ibn Wahīb Al-Wāsiṭī narrated to us, Aḥmad ibn Nasr Al-Khurasānī narrated to us, 'Abdullāh ibn narrated to us Muḥammad, Al-Kufī, 'Īsá ibn Yūnus narrated to us about it, except that he made it clear by the intermediary between Yaḥyá ibn Abī Kathīr and Abū Dharr, and he is Abū Salamah ibn 'Abd al-Raḥman ibn 'Awf Az-Zuhrī.
- Then he narrated it with this chain of transmission on the authority of Abū Salamah on the authority of Abū Hurayrah, as Marfū' (raised to the prophet), in a similar manner.
- It was narrated by Ibn al-Jawzī in his book ((Al-Manāfi' fiṭ Ṭibb)) via Abū Bakr Muḥammad ibn Isḥāq al-Sunnī, and al-Qāsim al-Zubayrī narrated to us about it.

[3547] Ibn Fnjwyh reported to me on the authority of (ʿUbaydullah bin Muḥammad) bin Shanbeh, on the authority of Yūsuf bin Aḥmed Abū Yaʿqūb, on the authority of Al Abbās bin Aḥmed bin ʿAlī, on the authority of Ma'llal bin Nafīl Al Ḥarrānī, on the authority of Muḥammad bin Muhsin, on the authority of Ibrāhīm bin Abi ʿAbla, on the authority of Abd Allah bin Al- Daylamī, on the authority of ʿAbd-al-Raḥmān bin Ghunaym, he said: I traveled with Muʿādh bin Jabal, Allah be pleased with him, and he passed by the olive tree, from which he took [35 / b] a stick, cleaned his teeth, and said: I heard the Messenger of Allah (PBUH) say: **((The best kind of the tooth-stick is the olive tree, taken from the blessed tree; it cleans and perfumes the mouth, and prevents pyrorrhea)),** I heard the Messenger of Allah (PBUH) say: **((it (the olive tree) is my tooth-stick and the prophets' before me)).** (1)

Ka`b Al-Ahbar, Qtādh, Ibn Zayd and ʿAbd-al-Raḥmān bin Ghunaym said: al-tīn refers to The Mosque of Damascus, and al-zaytūni refers to Baitul-Maqdis.

- See: ((Takhrīj aḥādīth wa-āthār al-Kashshāf)) by Al-Zayla'ī 4/241.
- Al-Manāwī said in ((Al-Fatḥ As-Samāwī)) 3/1108: It was narrated by Ath-Thaʿlabī and Abū Nuʿaym in ((Medicine)) from the Ḥadīth of Abū Dharr with a Majhūl (unknown) chain of transmission.
- Trustworthy, Ṣadūq (truthful), used to narrate many Munkar reports.

(1) **[3547] The assessment of the reliability of the chain of transmitters:**

- Mawḍūʿ, It is defected by Muḥammad ibn Muḥsin attributed it to him: Matrūk and he used to fabricate Ḥadīths on the authority of trustworthy people. There is no criticism or praise (Jarḥ or Ta'dīl) was raised about him.

The authentication of Ḥadīth:

- Narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Awsaṭ)) 1/210 (678), he said: Aḥmad narrated to us, Mu'allāl narrated to us, Muḥammad ibn Muḥsin narrated it to us, and he said: No one narrated it on the authority of Ibrāhīm ibn Abī ʿAblah except Muḥammad, and he narrated it in Musnad Al-Shāmyyīn. And I said: Muḥammad ibn Muḥsin is a liar, as stated above.
- Al-Haythamī mentioned it in ((Majma` Al-Zawā'id)) 2/100 and said: Al-Ṭabarānī narrated it in ((Al-Awsaṭ)) and it contains Mu`alal ibn Muḥammad and I did not find anyone who mentioned him. I said: The one mentioned in aṭ-Ṭabarānī is Mu'alal ibn Nufayl.
- See: ((Kashf Al-Khafāʾ)) by Al-ʿAjlūnī 2/423.

Ad-Dahhak: al-tīn and al-zaytūni are two mosques in Ash-Sham, whereas Muḥammad bin Ka'b said: al-tīn refers to the mosque of the people of the cave, and al-zaytūni refers to Elijah's mosque, accordingly it means the roots of figs and olives.

Abū Makīn narrated on the authority of ʿIkrimah Jblān, on the authority of ʿAṭīyah on the authority of Ibn Abbās, he said: al-tīn refers to the mosque of Noah, which was built on Mount Judi, and al-zaytūni refers to Jerusalem.

[3548] I heard Muḥammad bin ʿAbdūs say on the authority of Muḥammad bin Yaʿqūb, on the authority of Muḥammad bin al-Jahm, on the authority of al- Farrā', he said: I heard a man from Ash-Sham, and he was a commentator, say: al-tīn refers to mountains located between Halwan to Hamadan, and al-zaytūni refers to the mountains of Ash-Sham. (1)

(1) **[3548] The assessment of the reliability of the chain of transmitters:**

- There is an unknown man in its chain of transmission, and no Jarḥ or Ta'dīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:

- It was reported by Al-Farrāʾ in ((Maʿānī al-Qurʾān)) 3/276, and from his path the compiler reported it.
- See Ash-Shawkānī's commentary on this statement in ((Fatḥ Al-Qadīr)) 5/464.
- The first view is the most correct view, a view held by the majority of commentators. Aṭ-Ṭabarī said in ((Jāmiʿ al-Bayān)) 30/240: The correct view in this is what we have said: figs are the figs that are eaten, and olives: they are the olives from which the oil is squeezed; Because that is what is known to the Arabs, and a mountain is not known to be called a fig, nor a mountain to be called an olive, unless someone says: Our Lord, may His praise be exalted be He, swear by figs and olives. The validity of this is that it is also an indication in the apparent meaning of the revelation, and not from the saying of those who cannot disagree with it, because Damascus has groves of figs, and Jerusalem is groves of olives.
- This is the view held by Al-Qurṭubī in ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) 20/111 and he said: Because it is the truth, and it does not deviate from the truth to the metaphor except with evidence. And the reason for allocating figs and olives by division was said: Because the fig is a pure fruit that has no bones in it, similar to the fruits of paradise, and olives were singled out for its many benefits, and Allah knows best.
- See: ((Ma'ālim at-Tanzīl)) by al-Baghawī 8/471.
- Aṭ-Ṭabarī said ((Jāmiʿ al-Bayān)) 30/240. The Most High said:
- {We called him from the right side of Mount Tūr, and drew him near, speaking ˹with him˺ directly} [Qur'ān: 19: 52] This is the first saying in the verse, which was said by Ka'b al-Aḥbār and others.

(Qur'ān95:2) ﴿ and Mount Sinai,﴾: the Mount Sinai[1]

{Sīnīn} means the blessed, in the Abyssinian language, 'Ikrimah said.

According to Al-Ḥākim [2] and Naḍr: Every mountain on which the plant grows, is called ṭūri sīnīn; likewise the plant grows on the plain, it does the same on the mountain.

Mujāhid: at-ṭūri means mount, and sīnīn means the blessed.

Qtādh: it means the blessed.

Muqātil: Every mountain has fruitful trees, called Sīnīn and Sinai, in the Nabataeans language.

Kalbī: it means wooded mountain.

Shahr bin Hawshab: al-tīn refers to Kufa, al-zaytūni refers to Ash-sham, and ṭūri sīnīn means a mountain with colorful trees.

'Abdullāh bin 'Umar, Allah be pleased with them both, said: There are four sacred mountains in the hands of Allah Almighty: Tina, Zita, Sinai, and Timana. As for Mount Tina, it is in Damascus, Mount Zita is in Jerusalem, Mount Sinai is the one on which Moses stood, and Mount Timana is in Mecca. [3]

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(1) Aṭ-Ṭabarī said ((Jāmi` al-Bayān)) 30/240. The Most High said: {We called him from the right side of Mount Tūr, and drew him near, speaking ⌜with him⌝ directly} [Qur'ān: 19: 52] This is the first saying in the verse, which was said by Ka'b al-Aḥbār and others.

(2) He is Al-Ḥakam ibn Abān Al-ʿdanī, Abū ʿĪsá worshiper and Sadūq (truthful) yet oblivious (yahim). He died in the year one hundred and fifty-four, and Ibn Ma'īn, An-Nasā'ī and Al-Ajlī documented him, and Ibn Khalūn narrated his authentication on the authority of Ibn Numayr, Ibn Al-Madīnī and Aḥmad Ibn Ḥanbal, and Abū Zar'ah said: Ṣāliḥ, Ibn Ḥibbān mentioned him in the trustworthy books, and said: He may have made a mistake, but the denunciations occurred from the narration of his son Ibrāhīm on his authority, and Ibrāhīm is weak.

(3) I did not find it among the references in my hands attributed to Ibn ʿUmar, but Saʿīd ibn Manṣūr reported it on the authority of Abī Ḥabīb Al-Ḥārith ibn Muḥammad, and Ibn Al-Mundhir reported it on the authority of Zayd ibn Maysarah.
- See: ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/619. It was narrated Marfū' from

[3549] Abū Sufyan Al-Ḥusayn bin Muḥammad bin ʿAbdullāh (the reciter) reported to us on the authority of Al-Baghawi in Baghdad, Ibn Abi Shaybah, on the authority of Yaʿqūb bin Ibrāhīm, on the authority of Wakiʾ, on the authority of his father and Sufyan, on the authority of Abū Ishaq, on the authority of ʿAmr bin Maymūn, he said: I heard ʿUmar, Allah be pleased with him, recite in Mecca during the sunset prayer (By the fig and the olive ⌜of Jerusalem⌝, and Mount Sinai) he said: I thought he was reciting it to teach the sanctity of Mecca. (1)

(Qur'ān 95:3) ﴿ and this secure city ⌜of Mecca⌝ ! ﴾

This secure land: Mecca, such as Al-Farrāʾ said:

Didn't you know, Waihaka (May Allah be Merciful to you), that I have sworn an oath not to betray those who secure me?

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the Ḥadīth of Abū Hurayrah, and its wording. ((Four mountains are among the mountains of Paradise, and four rivers are among the rivers of Paradise. As for the mountains, they are Aṭ-Ṭūr, Lebanon, Mount Sināī, and Mount Zeta...)) Ḥadīth. Narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Awsaṭ)) 7/342 (7673) Al-Haythamī said in ((Majmaʿ Az-Zawā'id)) 10/71: There are those whom I did not know.

(1) **[3549] The assessment of the reliability of the chain of transmitters:**

- It is chain is weak, Abū Isḥāq as-Sabi'ī is Ikhṭalaṭ (had confused) at the end of his life, and the hearing of Sufyān ibn ʿʿUyaynah, was after he had confused.
- See: ((Al-Kawākib An-Nayrāt)) by Abī Al-Barakāt (P. 66), and Al-Jarrāḥ ibn Malih Sadūq (truthful) yet yahim (oblivious).

The authentication of Ḥadīth:

- It was reported by ʿAbd ibn Ḥamīd and Ibn al-Anbārī in ((Al-Maṣāḥif)) as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/620, and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/240 without his saying (So I thought) He said: Ibn Ḥamīd narrated to us, he said: Aṣ-Ṣabbāḥ ibn Muḥārib on the authority of Sufyān. Ibn Ḥamīd is Muḥammad ibn Ḥamīd Al-Rāzī, weak, and similarly it was reported by ʿAbdul Razzāq in ((Al-Muṣannaf)) 2/119 (2736).
- This reading was mentioned by Ibn Khalawayh in ((Iʿrāb al-Qirāʾāt al-Qurʾān)) 2/505, and he said: Abū ʿAmr used to argue that Sinīn and Sināʾ are one, but they added the "n" to the heads of the verses.
- See: ((Mukhtaṣar Shawādh al-Qurʾān)) by Ibn Khalawiyeh (p. 176).
- Az-Zajjāj said in ((Maʿānī al-Qurʾān)) 5/343: Some of them read (and Mount Sinai) and this saying, and Allah knows best, is similar to His saying: {As well as ⌜olive⌝ trees which grow at Mount Sinai, providing oil and a condiment to eat} [Qur'ān: 23: 20]

(Qur'ān 95:4) ﴿ Indeed, We created humans in the best form. ﴾

It means the fairest stature and the best form; He created all creatures bent on their faces except man, and Abū Bakr bin Tahir said: a man is granted reason, and commanded to be polite as well as he is tall, eating with his hand.

(Qur'ān 95:5) ﴿ But We will reduce them to the lowest of the low, ﴾

We reduced him to the lowest of the low — a metaphor for old age and weakness.

Ibn Abbās said: They are a group who are left to reach the most feeble stage of life during the era of the Messenger of Allah (PBUH), so Allah excused and told that they have rewarded for what they have done before they lost their senses.

'Ikrimah said: if an aging old man lost his senses, Allah would end his life with the reward of the best of what he used to do.

The scholars of Qur'anic semantics said: They are the weak, those who were returned to feeble old age, and the sick, as His saying: {to the lowest of the low} is indefinite.

[3550] Ibn Fnjwyh reported to me on the authority of Muḥammad bin 'Abdullāh bin Mahran, on the authority of Ja'far bin Muḥammad Al-Faryabi, on the authority of Qutayba bin Sa'īd, Khaled bin Al-Zayyat, on the authority of Dawūd bin Suleiman, on the authority of 'Abdullāh bin 'Abd-al-Raḥmān bin Mu'ammar bin Hazm Al-Ansari, on the authority of Anas, he said: The Messenger of Allah (PBUH), said: **((before coming of age, his parent will be rewarded for the child's good deeds, but when he does a bad deed, it will not be written for him or his parent. After coming of age and the pen is not lifted, the two angels are commanded to protect and direct him. When he reaches forty in Islam, Allah Almighty will protect him from the three evil diseases; insanity, leucoderma, leprosy. After reaching fifty, Allah will reduce his reckoning, and after reaching sixty, Allah will grant him the opportunity to turn to Him by doing what He likes. When he reaches seventy, the people of heaven love him, and when he reaches**

eighty, his good deeds will be recorded and his bad deeds will be forgiven. When he reaches the age of ninety, Allah will forgive his past and future sins, and make him intercede for his family, further, he will be named the captive of Allah in His land. Next, he reached the feeblest stage of life so that they may know nothing after having known much, he is credited with a reward for those deeds which he was used to do when he was healthy, but his evil deeds are not recorded)). (1)

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(1) **[3550] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Dāwūd ibn Sulaymān, unknown and Muḥammad ibn ʿAbdullāh ibn Mahrān, I did not identify him.

The authentication of Ḥadīth:

- With this wording, it was narrated by Abū Yaʿlá in his ((Musnad)) 6/351 (3678), he said: Manṣūr ibn Abī Muzāḥim narrated to us, Khālid Az-Zayāt narrated to me with it. Ibn Ḥajar said, as was quoted by As-Suyūṭī in ((Al-La'lī al-Maṣnūʿah)) 1/132: Khālid Az-Zayāt and his sheikh are unknown. And Ibn Ḥajar said, as in ((Ta'jīl al-Manfa'ah)) (36a), after Al-Ḥusaynī said on the authority of Khālid Az-Zayāt that he is anonymous. He said: Rather, it is known, then said: Rather, it is known, then he mentioned who narrated from him. Dāwūd ibn Sulaymān remains here, despite of the fact that he is anonymous.
- Ibn al-Jawzī judged it to be fabricated in his book ((Al-Mawḍūʿāt)) 1/284, and Ibn Ḥajar followed it up in his book ((Al-Qawl Al-Musaddad)) (p. Mention Anas's methods and witnesses.
- Ibn Ḥajar detailed his methods and witnesses in his treatise: ((Maʿrifat al-Khiṣāl al-mukaffirah lil-dhunūb al-Muqadimmah wālm'khrh)) (p. 264), from the collection of Al-Rasāʾil al-Munayyirah, Volume One, and from the methods of Anas:
- What was narrated by Imām Aḥmad in ((Al-Musnad)) 4/86 (12866), and Abū Ya`lá in ((Musnad)) 7/241 (4231), and Al-Bazzār in ((Al-Baḥr Al-Zakhkhār)) as in ((Kashf Al-Astār)) 4/ 225 (3587), and Al-Bayhaqī in ((Az-Zuhd Al-Kabīr)) (p. 245) (642), and Ibn Ḥibbān in ((Al-Majrūḥīn)) 3/132, and it includes Yūsuf ibn Abī Dharrah, and he was Taṣḥafa (misspelled) in the Musnad to Yūsuf ibn Abī Burdah, and he is wrong, he said on the authority of Ibn Ḥibbān: The Ḥadīth is Munkar (rejected), and it is not permissible to invoke it in the case of the previous reference. Al-Haythamī said in ((Majmaʿ Az-Zawā'id)) 10/205: Weak.
- Ibn Ḥajar said in ((Al-Qawl Al-Musaddad)) (pp. 29-30): Among its strongest ways is what Al-Bayhaqī brought out in his ((Al-Zuhd)) (p. 243) (641), on the authority of Al-Ḥākim, on the authority of Al-Assam, on the authority of Bakr ibn Sahl, on the authority of ʿAbdullāh Ibn Muḥammad Ibn Rumḥ, on the authority of ʿAbdullāh Ibn Wahb, on the authority of Ḥafṣ Ibn Maysarah, on the authority of Zayd Ibn Aslam, on the authority of Anas, so he mentioned the Ḥadīth, and its narrators on the authority of Ibn Wahb onwards from the men of the Ṣaḥīḥ, Al-Bayhaqī, Al-Ḥākim, and Al-Aṣamm, he is not asked about them, and Ibn Rumh, trustworthy. As for Bakr ibn Sahl, he was graded strong by a group, but, an-Nasā'ī graded him weak. However, Bakr ibn Sahl was not alone in it, as we have narrated it...etc.

- ʿAbd al-Raḥman ibn Yaḥyá al-Ma'lamī tracked it down in his footnote to ((al-Fawā'id al-Majmū'ah)) (p. 483), and he mentioned the Ḥadīth of Anas twelve paths, all of which are defective, and explained their defects, the previous reference (485).
- Imām Aḥmad narrated in ((Al-Musnad)) 2/615 (5594) this Ḥadīth on the authority of Anas as Mawqūf (stopped to a companion).
- Ibn Al-Jawzī said in ((Al-Mawḍu'āt)) 1/285: It contains Al-Faraj ibn Faḍālah. Yaḥyá and An-Nasā'ī said: Its chain is weak. However, Al-Bukhārī said: Its Munkar in Ḥadīth.
- The Ḥadīth has witnesses but they are all defective, including the Ḥadīth of ʿAbdullāh ibn Abī Bakr Aṣ-Ṣiddīq, which was narrated by Al-Bazzār in ((Al-Baḥr Az-Zakhkhār)) as in ((Kashf Al-Astār)) 4/226 (3589), and Al-Ḥākim narrated it in ((Al-Mustadrak)) 3/544 (6023), and Al-ʿAqīlī in ((Aḍ-Ḍu'fā')) 4/351.
- Ibn Ḥajar said: Among his narrators are those, whose condition is anonymous, thus, it is Munqaṭiʿ (broken) between Muḥammad ibn ʿAbdullāh ibn ʿAmr ibn ʿUthmān, and ʿAbdullāh ibn Abī Bakr.
- Among them is the Ḥadīth of ʿUthmān ibn ʿAffān, mentioned by Al-Ḥakīm At-Tirmidhī in ((Nawādir Al-Uṣūl)) 1/675, and Al-Bayhaqī reported it in ((Al-Zuhd Al-Kabīr)) (p. 245), (643), and Ibn Al-Jawzī narrated it in ((Al-Mawḍu'āt)) 1/286 And he said: It includes ʿIzrah ibn Qays, and Yaḥyá graded it weak, and Abū al-Ḥasan al-Kufī is anonymous: Including the Ḥadīth of ʿAbdullāh ibn ʿUmar ibn Al-Khaṭṭāb, narrated by Imām Aḥmad in ((His Musnad)) 2/216, (5595), and Al-Haythamī said in ((Majmaʿ Az-Zawā'id)) 10/205: And the men of its chain of transmission are trusted because some of them are very weak. Al-Ma'lamī said in ((al-Fawā'id Al-Majmū'ah)) footnote (P. 484): He is cut off brocade and his name is Muḥammad ibn ʿAbdullāh ibn ʿAmr ibn ʿUthmān, he did not realize any of the companions.
- Including the Ḥadīth of Abū Hurayrah, Al-Ḥakīm At-Tirmidhī mentioned it in ((Nawādir Al-Uṣūl)) 1/676, Al-Maʿlamī said in ((Al-Fawā'id Al-Majmū'ah)) Al-Ḥashiyat (p. He narrated it ignorantly on the authority of Az-Zuhrī on the authority of Abū Salamah, on the authority of Abū Hurayrah, and the invalidity of this is not hidden from those professional in this science.
- Among them is the Ḥadīth of Shaddād ibn Aws, which Ibn Ḥibbān reported in ((Al-Thiqāt)) 9/248, and in it is ʿAlī Ibn al-Jahm. Ibn Ḥibbān said: I do not know who this is, and Ibn Ḥajar said: He is unknown.
- See: ((Al-La'li' al-Maṣnūʿah)) by As-Suyūṭī 1/131.
- Besides, Ash-Shawkānī said in ((Al-Fawā'id Al-Majmūʿah)) (p. 482): The least condition of the Ḥadīth is that the Ḥadīth is Ḥasan lighayrih (Good by virtue of another Ḥadīth).
- For more information, see: Majmaʿ Az-Zawā'id by Al-Haythamī 10/204, al-La'ālī al-Maṣnūʿah by As-Suyūṭī 1/127: he took it at length, al-Mawḍu'āt by Ibn al-Jawzī 1/284-286, al-Fawā'id al-Majmū'ah by ash-Shawkānī With the footnote by al-Ma'lamī (p. 481), ((Maʿrifat al-Khiṣāl al-mukaffirah lil-dhunūb al-Muqadimmah wālm'khrh)) by Ibn Ḥajar (p. 264) from the collection of Al-Rasā'il Al-Munayyirah, Volume One, ((Al-Qawl Al-Musaddad)) by Ibn Ḥajar (p. 29), ((Tanzīh Ash-Sharī'ah)) by Ibn Iraq 1/206 .

According to Al-Hasan, Mujāhid and Qtādh, it means We will reduce them to Fire.

Abū Al-ʿAaliyah: it means the worst shape is the shape of a pig.

[3551] ʿAbdullah bin Hamed reported to us on the authority of Aḥmad bin ʿAbdullah, on the authority of Muḥammad bin ʿAbdullah, on the authority of Aḥmed bin Jawas, on the authority of Abū Al-Ahwas, on the authority of Abi Ishaq, on the authority of Hubaira, on the authority of ʿAlī, Allah be pleased with him, he said: each gate of Hell is lower than the other, and the lowest will be filled up at first, so it is the lowest of the low. (1)

- In addition, Ibn Ḥajar reported this Ḥadīth in ((Al-Qawl Al-Musaddad)) (pp. 31-32) by saying: I have a way out of this Ḥadīth, which is not related to any of this, i.e. contracting diseases after the aforementioned age, - based on the validity estimate - and that is that even if its wording is general, it is It is specific to some people to the exclusion of others, because its generality deals with all people, and it is definitely specific to Muslims, because Allah does not protect them, does not transgress their sins, does not forgive their sins, and does not intercede for them, and if it is determined that the general term is portable for a specific matter, then it may also be specific to some. Muslims to the exclusion of some, so it is singled out for example without the immoral, and it is attributed to the people of good and righteousness, so there is no objection to the one who was in this capacity, that Allah Almighty bestows upon him what was mentioned in the report, and whoever claims otherwise, he must explain and Allah is the helper.

(1) **[3551] The assessment of the reliability of the chain of transmitters:**

- Ḥasan, Hubayrah ibn Yarīm, there is nothing wrong with him, and he was followed Ḥaṭṭān ibn ʿAbdullah al-Riqāshī and he is a trustworthy as in ((Taqrīb at-Tahdhīb)) and the narration is Ṣaḥīḥ lighayrih (Ṣaḥīḥ by virtue of anther Ḥadīth), as it will be mentioned below.

The authentication of Ḥadīth:

- It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/49 (34126) He said: Abū Al-Aḥwas narrated it to us on the authority of Abī Isḥāq.
- And Hanād reported it in the book ((Zuhd)) 1/343 (249) via Yūnus on the authority of Abū Isḥāq with it.
- Similarly, Aṭ-Ṭabarī reported it in ((Jāmi` al-Bayān)) 14/35 from the way of Yūnus on the authority of Abī Isḥāq and from the way of Isrā `īl on the authority of Abī Isḥāq, on the authority of Hubayrah ibn Yarīm and Hubayrah there is nothing wrong with it except that it was followed by Ḥaṭṭān ibn ʿAbdullāh Al-Raqāshī and he is trustworthy as in ((Taqrīb at-Tahdhīb)) Ibn Ḥajar 1/225.
- It was narrated by Ibn Al-Mubarak in ((Zuhd)) (p. 85), and Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/49 (34127), and Aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 14/35, with a Ṣaḥīḥ chain of transmission.

{‘asfala l-sāfilīna’} is mentioned with alf and lam in Abdullah’s copy of Qur’an. Then He made exception [1]

(Qur’ān 95:6) ﴿ except those who believe and do good—they will have a never-ending reward. ﴾

It means when We reduced him to the lowest of the low, their senses lost, and their deeds stopped, accordingly no good deeds will be recorded for them, except those who believe and perform righteous deeds. When they reach the feeblest stage of life (which prevents him from performing good deeds), they are credited with a reward for those deeds which they were used to do when they were healthy.

Ad-Dahhak said:

They are credited a reward for no deed.

Then He said to prove the abovementioned and to rebuke the disbeliever:

(Qur’ān 95:7) ﴿ Now, what makes you deny the ˹final˺ Judgment? ﴾

What makes you disbelieve in all this? Nothing does!

(Qur’ān 95:8) ﴿ Is Allah not the most just of all judges? ﴾

Qtādh said: We have heard that when the Prophet of Allah (PBUH) recited this verse, said: **((and I am one of those who testify to that)).** [2]

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(1) Ash-Shawkānī said in ((Fatḥ Al-Qadīr)) 5/465: The exception to the first saying is interrupted: that is, but {those who believe} etc., and its face: that old age, and return to the worst life, afflicts the believer, just as it afflicts the unbeliever, so it is not The exception is the believers on the face of the connection meaning, and according to the second saying the exception is connected from the pronoun {we have returned it} because it is in the meaning of the plural: that is, we have reduced man to the bottom of the fire {Except for those who believe and do righteous deeds} [Qur’ān: 95: 6]

(2) Aṭ-Ṭabarī reported in ((Jāmi` al-Bayān)) 250/30, and Al-Ḥākim in ((Al-Mustadrak)) 2/576, and he graded it Ṣaḥīḥ on the authority of ʿĀ’ishah, may Allah be pleased with her, who said: The first surah that was revealed from the Qur’ān {Read, ˹O Prophet,˺ in the Name of your Lord Who created} [Qur’ān: 96: 1] and Ibn Mardawayh reported it as in ((Ad-Durr Al-Manthūr)) 6/623 From the paths of Ibn ʻAbbās: He said: The first thing that was revealed from the Qur’ān in Mecca {Read, ˹O Prophet,˺ in the Name of your Lord Who created} [Qur’ān: 96: 1] This is indicated by the Ḥadīth in the two Ṣaḥīhs: ((The first thing that the Messenger of Allah (P.B.U.H) began with was a righteous dream)) and the compiler will mention it.

Chapter (96) sūrat l-ʿalaq (The Clot)

It is Meccan, and it consists of two hundred and eighty letters, seventy-two words, and nineteen verses.

[3552] (Abū Al-Hussein) Al-Khabbāzī (the reciter) reported to us on the authority of Ibn ḥyyān, on the authority of Al-Farqadi, on the authority of Ismail bin ʿAmr, on the authority of Yūsuf bin ʿAṭīyah, on the authority of Harun bin Kathīr, on the authority of Zayd bin Aslam, on the authority of his father, on the authority of Abi Umāmah, on the authority of Abi bin Ka'b, he said: The Messenger of Allah (PBUH) said: **((whoever recites "Read, ˹O Prophet,˺ in the Name of your Lord Who created— ,as if he has recited all al-Mufassal suras)).** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Qur'ān 96:1) ﴿Read, ˹O Prophet,˺ in the Name of your Lord Who created﴾

(Qur'ān 96:2) ﴿created humans from a clinging clot﴾

He created man (al-insān: the generic) from a blood-clot (ʿalaq is the plural of ʿalaqa, which is a small quantity of congealing blood). It is the first surah that was revealed to the Messenger of Allah (PBUH); from the beginning of sūrat l-ʿalaq to His saying: (what they knew not) (Q.96:5), according to the majority of the scholars.

[3553] Muḥammad bin ʿAbdullāh bin Hamdun and ʿAbdullāh bin Hāmid reported to us on the authority of Aḥmad bin Muḥammad bin Al-Ḥasan, on the authority of Muḥammad bin Yaḥyá, on the authority of ʿAbd-al-Razzāq, on the authority of Mu'ammar, on the authority of Al-Zuhri, on the authority of ʿUrwa, on the authority of ʿAisha Allah be pleased with her, she said: The commencement of the Divine Inspiration to Allah's Messenger

(1) **[3552]The assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍūʿ.
The authentication of Ḥadīth:
- It was previously discussed.

(PBUH) was in the form of true dreams in his sleep, for he never had a dream but it turned out to be true and clear as the bright daylight. Then he began to like seclusions, so he used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many nights before going back to his family to take the necessary provision (of food) for the stay. He come back to (his wife) Khadija again to take his provision (of food) likewise, till one day he received the Guidance while he was in the cave of Hira. An Angel came to him and asked him to read. Allah's Messenger (PBUH) replied, **(I do not know how to read)** The Prophet (PBUH) added, "Then the Angel held me (forcibly) and pressed me so hard that I felt distressed. Then he released me and again asked me to read, and I replied, 'I do not know how to read.' Thereupon he held me again and pressed me for the second time till I felt distressed. He then released me and asked me to read, but again I replied. 'I do not know how to read.' Thereupon he held me for the third time and pressed me till I got distressed, and then he released me and said, Read, ˹O Prophet,˺ in the Name of your Lord Who created— created humans from a clinging clot, Read! And your Lord is the Most Generous, Who taught by the pen—, taught humanity what they knew not.) (Qur'ān 96.1-5). Then Allah's Messenger (PBUH) returned with that experience; and the muscles between his neck and shoulders were trembling till he came upon Khadija (his wife) and said, "Cover me!) They covered him, and when the state of fear was over, he said to Khadija, "O Khadija! What is wrong with me? I was afraid that something bad might happen to me.) Then he told her the story. Khadija said, "Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities." Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle Waraqa had been converted to Christianity in the Pre-lslamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin!

Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet (PBUH) then described whatever he had seen. Waraqa said, "This is the same Angel (Jibrīl) who was sent to Moses. Would that I were then (during your prophetic career) a young man. Would that I might be alive when your people would expel you! The Messenger of Allah (PBUH) asked, "Will these people drive me out?" Waraqa said, "Yes, for nobody brought the like of what you have brought, but was treated with hostility. If I were to remain alive till your day (when you start preaching), then I would support you strongly." But a short while later Waraqa died and the Divine Inspiration was paused (stopped) for a while so that Allah's Messenger (PBUH) was very much grieved as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Jibrīl would appear before him and say, "O Muḥammad! You are indeed Allah's Messenger (PBUH) in truth" whereupon his heart would become quiet and he would calm down and would return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he used to reach the top of a mountain, Jibrīl would appear before him and say to him what he had said before.)) (1)

Al-Zuhri said: Abū Salāmah bin ʿAbd-al-Raḥmān reported to me on the authority of Jabir bin ʿAbdullah, Allah be pleased with him, he said: The

(1) **[3553] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʿdīl was raised about the compiler's two sheikhs, however, the rest of its men are trustworthy. The Ḥadīth is Ṣaḥīḥ as stated above.

The authentication of Ḥadīth:

- It was narrated by al-Bukhārī; book of interpretation of dreams, chapter, and the first thing that the Messenger of Allah (P.B.U.H) began with was the righteous dream)). Imām Aḥmad also narrated it in al-Musnad 7/332 (25428).
- Similarly, Al-Bukharī narrated it in the book of beginning of revelation (3) and in the book of the interpretation of Surat: {Read, ʿO Prophet, ʾ in the Name of your Lord Who created} [Qur'ān: 96: 1] 4953.
- Likewise, Muslim narrated in in the book of faith, chapter: the beginning of revelation to the Messenger of Allah (P.B.U.H).

Messenger of Allah (PBUH) said while he was talking about the period when the revelation stopped, **((while I was walking all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Hira,' sitting on a chair between the sky and the earth, so I was terror-stricken on that account and came back (to my family) and said: Wrap me up, wrap me up! So they wrapped me up. Then, Allah revealed:** ﴿O you covered up ˹in your clothes˺! Arise and warn ˹all˺. Revere your Lord ˹alone˺. Purify your garments. ˹Continue to˺ shun idols.﴾ (Qur'ān 74: 1-5)

Then, l-mudathir (The One Enveloped), l-qalam (The Pen) from "Nūn. By the pen and what everyone writes!" to His saying {And you are truly ˹a man˺ of outstanding character.} and l-ḍuḥā (The Forenoon) were revealed to the Messenger of Allah (PBUH) after sūrat l-ʿalaq (The Clot) {Read}.

[3554] Aqīl bin Muḥammad reported to mw on the authority of Abū Al- Farrāj al-Baghdadi Al-Qadi, on the authority of Abū Ja'far al-Tabari, on the authority of Ibn Abi Al-Shawarib, on the authority of Abdul Wahid, on the authority of Suleiman Al-Shaibani, on the authority of ʿAbdullāh bin Shaddad, he said: **"Read, ˹O Prophet,˺ in the Name of your Lord Who created—"** was revealed to the Messenger of Allah (PBUH). Then Jibrīl paused, and Khadija said to him: I see your Lord has displeased you, so Allah Almighty revealed: ﴿By the morning sunlight, and the night when it falls still! Your Lord ˹O Prophet˺ has not abandoned you, nor has He become hateful ˹of you˺.﴾ (Qur'ān 93:1-3). [(1)]

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(1) [3554] the assessment of the reliability of the chain of transmitters:

- Munqaṭi', ʿAbdullāh ibn Shaddād, a follower, did not realize the mother of the believers, Khadījah, may Allah be pleased with her, and the compiler's sheikh, and I did not find him.

The authentication of Ḥadīth:

- It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/252, he said: Ibn Abī Al-Shawārib narrated to us about it, with a more complete context than this, and it is Munqaṭi'.
- It was followed by ʿUrwah ibn Al-Zubayr at Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/232, and Al-Ḥākim in ((Al-Mustadrak)) 2/667 and he said: A Ḥadīth with a Ṣaḥīḥ chain of narrators, and they did not report it to send it, and Adh-Dhahabī agreed with

[3555] ʿAbdullāh bin Hāmid Al-Wazzan reported to us on the authority of Makki bin Abdan, on the authority of ʿAbd-al-Raḥmān bin Bishr, on the authority of Sufyan, on the authority of Muḥammad bin Ishaq, on the authority of Al-Zuhri, on the authority of ʿUrwa, on the authority of ʿAisha, she said: The first surah was revealed "Read, ˹O Prophet,˺ in the Name of your Lord" (1)

[3556] ʿAbdullāh bin Hamed reported to us on the authority of Muḥammad bin Ja'far, on the authority of ʿAlī bin Harb Abū ʿAmer al-Aqdi, on the authority of Qara bin Khālid, on the authority of Abū Raja Al-ʿAtardi, he said: Abū Mūsá, Allah be pleased with him, used to recite the Qur'an to us in this mosque so we would sit in circle. He seemed now like he is between two white garments, and I learned this surah on his authority: He said: It was the first surah that was revealed to the Messenger of Allah (PBUH). (2)

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him. Similarly, it was narrated by Al-Bayhaqī in ((Dalāʾil An-Nubuwah)) 7/60, so the Ḥadīth remains defective, which is the interruption between Khadījah and ʿAbdullāh ibn Shaddād, and Urwah ibn Al-Zubayr.

(1) **[3555] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn Isḥāq who is Mudallis (concealing the defects or weaknesses in the chain of transmission), and he made 'an'anah (using the word ʿan), the compiler's sheikh was not mentioned with Jarḥ or Ta'dīl, and the narration with its evidence is Ṣaḥīḥ lighayrih. See: ((Taʿrīf Ahl at-Taqdīs)) by Ibn Ḥajar (p. 168). And the report with its witnesses is Ṣaḥīḥ lighayrih.

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/252. He said: ʿAbd al-Raḥman ibn Bishr narrated to us about it. Al-Ḥākim in ((Al-Mustadrak)) in two places 2/240, 576 said: Abū Bakr Aḥmad ibn Isḥāq narrated to him, Bishr ibn Mūsá narrated to us, Al-Ḥāmidī narrated to us, Sufyān narrated to us about it. And he said: This Ḥadīth is Ṣaḥīḥ according to the condition of Muslim, but they did not report it, and al-Dhahabī agreed with him.
- It was reported by Al-Wāḥidī in ((Al-Wasīt)) 4/528, and in ((Asbāb An-Nuzūl)) (p.
- The Ḥadīth of ʿĀ'ishah at the beginning of the agreed upon revelation bears witness to it, and it was presented above, and the following narration of Abū Mūsá Al-Ash'arī bears witness to it, so the narration with its evidence is Ṣaḥīḥ lighayrih, and Allah knows best.

(2) **[3556] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and the rest of his narrators are trustworthy, and the narration is Ṣaḥīḥ as it will come.

It was said: sūrat l-fātiḥah (The Opening) is the first surah that was revealed to the Messenger of Allah (PBUH). (1)

[3557] Muḥammad bin Hamdawayh and ʿAbdullāh bin Hamed reported to us on the authority of Muḥammad bin Yaʿqūb, on the authority of Aḥmed bin Abdul Jabbar, on the authority of Yūnus bin Bakir, on the authority of Yūnus bin ʿAmr, on the authority of his father, on the authority of Abū Maysara ʿAmr bin Sharhabil, he said that the Messenger of Allah (PBUH) said to Khadija: When I was alone, I heard a call, and by God, I was afraid that this might be evil, so she said, God forbid, Allah Almighty would not have done that to you. You fulfill the trust, keep good relations with your kith and kin and speak the truth. When Abū Bakr entered, Khadija told him the story and said to him: go with Muḥammad to Waraqah. Then, when the Messenger of Allah (PBUH) entered, Abū Bakr, Allah be pleased with him, held his hands and said: let us go to Waraqah.

He said: Who did tell you? He said: Khadija. So they went and told Waraqah, and he said: while I am alone, I hear a call behind me, saying: O

The authentication of Ḥadīth:

- Narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 6/147 (30220), and Al-Ḥākim in ((Al-Mustadrak)) 2/240 and he said: This Ḥadīth is Ṣaḥīḥ according to the conditions of the two Sheikhs, and they did not report it, and Al-Dhahabī agreed with it through Abū ʿĀmir Al-ʿAqdī with it.
- It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/252 via Qurrah ibn Khālid and its men are trustworthy.
- As-Suyūṭī mentioned him in ((Ad-Durr Al-Manthūr)) 6/621, and he added his attribution to Ibn Aḍ-Ḍurays and Ibn Al-Anbārī in Al-Maṣāḥif and Ibn Mardawayh.

(1) See ((Al-Kashshāf)) by Al-Zamakhsharī 4/766, and attributed it to most of the commentators, and it is wrong, ((Al-Muḥarrar Al-Wajīz)) by Ibn ʿAṭiyyah 5/501, and it is more likely to contradict this saying, and Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/ 719: What is preserved is that the first thing that was revealed was {Read, ˹O Prophet,˺ in the Name of your Lord Who created} [Qur'ān: 96: 1] and that Al-Fatihah was revealed after that. I said: As for what the compiler mentioned, it is weak, as will come in his study, Allah willing. It is not resisted by the Ṣaḥīḥ and confirmed Ḥadīths, from the fact that the beginning of Surat Al-ʿAlaq is the first thing ever revealed from the Qur'ān.

Muḥammad, O Muḥammad, so I quickly ran away. He said to him: Do not do that. When he calls you, stop until you hear what he will say, then tell me. When he was alone, he called him, O Muḥammad, say: ﴿In the name of Allah, the Most Gracious, the Most Merciful, All praise is for Allah—Lord of all worlds﴾ (Q.1: 1-2) till the end of sūrat l-fātiḥah (The Opening) ﴿or those who are astray.﴾ (Qur'ān 1: 7) (He said): Say there is no God but Allah. So he went to Waraqah and told him the story, and Waraqah said to him: receive good tidings, I bear witness that you are the one about whom the son of Mary told, and that is the same angel whom Allah sent to the Prophet Moses; you are Allah's Messenger. Later, you will be commanded to fight, and if I witness that, I will fight with you. When Waraqah died(1), the Messenger of Allah (PBUH) said: **((I saw the priest in Paradise, dressed in silk, because he believed in me))** the priest is Waraqah(2). They said: Waraqah said about that:

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(1) Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/720: This is the most apparent thing that came about Islām and Waraqah.
- According to Aḥmad in ((al-Musnad)) 7/97 (23846): That Khadījah asked the Messenger of Allah (P.B.U.H), about Waraqah ibn Nawfal, and he said: I saw him in a dream, and I saw white clothes on him, so I think that if he were among the people of Hell, he would not wear white clothes. Its chain also includes ʿAbdullāh ibn Lahī'ah, Ṣadūq Ikhtalaṭ (truthful yet got confused). And it has another way according to At-Tirmidhī in the Book of Visions, in the chapter on what came in the vision of the Prophet (P.B.U.H), the scale and the bucket (2288).
- a strong narrator at the traditionists.
- Al-Ḥākim reported in ((Al-Mustadrak)) 2/666 on the authority of ʿʿĀ'ishah, may Allah be pleased with him: that the Prophet (P.B.U.H), said: ((Do not insult Waraqah, for I saw for him a garden or two)), and he said: This Ḥadīth is Ṣaḥīḥ according to the conditions of the two Sheikhs, but they did not report it. And Adh-Dhahabī agreed with him.
- Al-Bazzār reported it in ((Al-Baḥr Az-Zakhkhār)) as in ((Kashf Al-Astār)) 3/281 (2750).
- Al-Iraqi said in ((At-Taqīd wal-Iḍāḥ)) (P. 296): It was narrated by Al-Bazzār and its chain of transmission is Ṣaḥīḥ, and its men are all trustworthy. He said: The aforementioned Ḥadīths indicate his conversion to Islām.
- And see: ((Al-Iṣābah)) by Ibn Ḥajar 6/607, Ibn Ḥajar completed his biography.

(2) **[3557] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Aḥmad ibn ʿAbd al-Jabbār al-Atāridī who is weak, and he is also Mursal (stopped).

If it is the truth, Khadija, know that Aḥmad is God's Messenger

And Jibrīl comes to him, with Mikal,

from God, a revelation that uplifts the heart

He who follows him, he wins for the glory of the religion

while the misguided seducer is miserable

Two groups, the first will be in Paradise

and the other [whoever denies him] will be shackled in Hell.

(Qur'ān 96:3) ﴿ Read ! And your Lord is the Most Generous, ﴾

Al- Kalbī said: He means Most Forbearing about the ignorance of the servants, so he does not hasten to punish them.

(Qur'ān 96:4) ﴿Who taught by the pen﴾: it refers to writing and crafts.

[3558] Ibn Fnjwyh reported to me on the authority of (ʿUbaydullah bin Muḥammad) bin Shanbeh [43/b] on the authority of Ibn Mahan, on the authority of Muḥammad bin Ayyūb bin Hisham Al-Mazni, on the authority of Abū Al-Hussein, on the authority of ʿAsim bin ʿAlī bin ʿAsim and ʿAbdullāh bin ʿAsim Al-Hammani said Muḥammad bin Rashid, on the authority of Suleiman bin Mūsá, on the authority of ʿAmr bin Shuaib, on the authority of his father, on the authority of his grandfather, on the authority of ʿAbdullāh

The authentication of Ḥadīth:

- It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/329 (36555) He said: ʿUbaydullah narrated to us, Isrāʾīl narrated to us on the authority of Abī Isḥāq on the authority of Abī Maysarah with it.
- And Al-Bayhaqī reported it in ((Dalāʾil an-Nubuwah)) 2/158 from the path of Al-Ḥākim, and he said: This is Munqaṭiʿ, and Al-Bayhaqī said: If it was preserved, then it is possible that it was a report about its revelation after I revealed to him {Read} and {Al-Madhathir}.
- Al-Wāḥidī reported it in ((Asbāb al-Nuzul)) (P. 21-22), limiting it to the evidence from it.
- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/719: It is Mursal, although its narrators are trustworthy. Likewise, As-Suyūṭī said in ((Al-Itqān)) 1/164. Ibn Kathīr said in ((al-Bidāyah wan-Nihāyah)) 3/10: It is Mursal and rather Gharīb (strange), the fact that Al-Fatihah was the first thing that was revealed, the report is weak for being Mursal.

bin ʿAmr bin Al-ʿAas, he said: I said: O Prophet of Allah, should I write what I hear from you? He said: Yes, write, for Allah taught by the pen)). (1)

(Qur'ān 96:5) ﴿ taught humanity what they knew not ﴾: eloquence and actions.

Qtādh said: The pen is a great blessing that Allah granted us, had the pen not been, no religion would have been established, and life would not be.

{taught humanity what they knew not}: in the way of guidance and eloquence; and it was said: He taught Adam the names of all things. It was also said: The man mentioned in this verse refers to Muḥammad (PBUH), as

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(1) **[3558] The assessment of the reliability of the chain of transmitters:**

- With this wording, its blemish is Muḥammad ibn Ayyūb ibn Hishām, a liar. And Ibn Shanabah was not mentioned with Jarḥ or Ta'dīl, and Ibn Māhān, I will not find him, and Sulaymān in his Ḥadīth is Layyin (slightly weak narrator), and he was confused before his death, but the Ḥadīth is Ṣaḥīḥ with another wording from a path other than this.

The authentication of Ḥadīth:

- Ḥadīth without saying: (Allah taught by the pen).
- Narrated by Aḥmad in ((Musnad)) 3/419 (6891), and Al-Ramhurmuzī in ((Al-Muḥdith Al-Faṣīl)) (p. 364) (316), and Al-Khatīb in ((Taqīd Al-ʿIlm)) (p. 77).
- All of them narrated it from the path of Muḥammad ibn Isḥāq on the authority of ʿAmr ibn Shu'ayb with it, and Muḥammad ibn Isḥāq is Muddles, and he made ʿanʿanah, except that he was followed up by Dāwūd ibn Shābūr, and he is trustworthy, as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 1/279.
- It was narrated by Al-Ramhurmuzī in ((Al-Muḥdith Al-Faṣl)) (p. 365), (319), and Al-Khatīb Al-Baghdādī in ((Taqīd Al-ʿIlm)) (p. 78).
- Similarly, it came from Yaḥyá ibn Saʿīd Al-Qaṭṭān, on the authority of ʿUbaydullah ibn Al-Akhnas, on the authority of Al-Walīd ibn ʿAbdullah ibn Abī Mughīth, on the authority of Yūsuf ibn Māhik, on the authority of ʿAbdullah ibn ʿAmr, in a similar manner.
- It was narrated by Aḥmad in ((Al-Musnad)) 2/395 (6763), and Abū Dāwūd in the book of knowledge, chapter in the book of knowledge (3646) and Ad-Dārimī (501), and it was narrated by Al-Ḥākim in ((Al-Mustadrak)) 1/187 (359).
- Al-Khatīb mentioned in ((Taqīd al-ʿIlm)) (P. 74) and beyond twenty paths for this Ḥadīth. See it in the section: Mentioning the narrations on the authority of ʿAbdullah ibn ʿAmr ibn Al-ʿ Āṣ that he asked the Messenger of Allah (P.B.U.H), for permission to write his Ḥadīth on his authority, and he granted him permission.
- I did not find in all of the above an addition (Allah learned by the pen).
- The Ḥadīth without this addition is Ṣaḥīḥ, and Al-Albānī graded it Ṣaḥīḥ in ((Ṣaḥīḥ Sunan Abī Dāwūd)) (3099).

He said: ﴿ and taught you what you never knew﴾ (Qur'ān 4:113)

(Qur'ān 96:6) ﴿ Most certainly, one exceeds all bounds﴾ but verily man is rebellious.

(Qur'ān 96:7) ﴿once they think they are self-sufficient.﴾

{rahu} was recited without madd according to Qunbul. Al- Kalbī said: He rises from class to another class concerning clothing, food, and so on, the Messenger of Allah (PBUH) used to say: **((I seek refuge in You from poverty that makes one forget, and from wealth that makes one rebellious and exceeds all bounds)).**

(Qur'ān 96:8) ﴿˹But˺ surely to your Lord is the return ˹of all˺.﴾: in the Hereafter

(Qur'ān 96:9) ﴿ Have you seen the man who prevents﴾

(Qur'ān 96:10) ﴿ a servant ˹of Ours˺ from praying?﴾

It was revealed about Abū Jahl who forbad the Prophet (PBUH) from praying when it was imposed.

[3559] ʻAbdullāh bin Hāmid (Al-Wazzan Al-Isfahani) reported to me on the authority of Aḥmad bin Abdullah, on the authority of Muḥammad bin Abdullah, on the authority of Yaʻqūb bin Ibrāhīm Al-Dawraqi, on the authority of Muʻammar bin Suleiman, on the authority of his father, Na'im bin Abi Hind, on the authority of Abi Hazim, on the authority of Abū Hurairah, he said: Abū Jahl asked (people) whether Muḥammad placed his face (on the ground) in their presence. It was said to him: Yes. He said: By Lat and `Uzza. If I were to see him do that, I would trample his neck, or I would smear his face with dust. He came to Allah's Messenger (PBUH) as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between me and him a ditch of fire and terror and wings [1]. Then, Allah revealed:

(1) It was narrated in Ṣāḥīḥ Muslim as it will be mentioned latter, the Messenger of Allah (P.B.U.H) said: ((If he were to come near me the angels would have torn him to pieces)).

(Qur'ān 96:9) ﴿ Have you seen the man who prevents﴾

(Qur'ān 96:10) ﴿ a servant ˹of Ours˺ from praying?﴾

(Qur'ān 96:11) ﴿What if this ˹servant˺ is ˹rightly˺ guided,﴾

(Qur'ān 96:12) ﴿ or encourages righteousness?﴾

(Qur'ān 96:13) ﴿ What if that ˹man˺ persists in denial and turns away?﴾: man refers to Abū Jahl

(Qur'ān 96:14) ﴿ Does he not know that Allah sees ˹all˺?﴾

(Qur'ān 96:15) ﴿ But no! If he does not desist, We will certainly drag him by the forelock﴾ [1]: We shall seize him by the forelock, We shall drag him to the Fire by his forelock.

(Qur'ān 96:16) ﴿a lying, sinful forelock﴾

Ibn Abbās said: When Abū Jahl forbade the Messenger of Allah (PBUH) from praying, the Messenger of Allah (PBUH) rebuked him. Then, Abū Jahl said: Are you threatening me? By God, I will surely fill up this valley, if you like, with well-equipped horses and galloping soldiers. Then Allah Almighty revealed:

(Qur'ān 96:17) ﴿ So let him call his associates.﴾

(Qur'ān 96:18) ﴿ We will call the wardens of Hell.﴾

The Messenger of Allah (PBUH) said: **((By Allah, if he calls his associates, he will be visibly seized by the guards of Hell))** [2].

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(1) **[3559] The assessment of the reliability of the chain of transmitters:**
- I could not find Jarḥ or Ta'dīl in the compiler's sheikh and the sheikh of his sheikh, and the rest of his men are trustworthy. And this Ḥadīth is Ṣaḥīh as stated in the authentication.

The authentication of Ḥadīth:
- Narrated by Imām Muslim in the book Description of the Hypocrites and their Rulings, Chapter: His Saying: {Once they think they are self-sufficient}

(2) By the way it was narrated by Al-Tirmidhī in the book of interpretation of the Qur'ān, chapter: And from Surah {Read, ˹O Prophet,˺ in the Name of your Lord Who created} [Qur'ān: 96: 1]
- (3348, 3349) and he said in them: This Ḥadīth is Ḥasan and Gharīb.

(Qur'ān 96:19) ﴿ Again, no! Never obey him ˹O Prophet˺! Rather, ˹continue to˺ prostrate and draw near ˹to Allah˺.﴾

Perform prayer to Allah, and draw near to Him.

- It was narrated by Ahmad in ((Musnad)) 1/424 (2317), and Al-Nasā'ī in ((As-Sunan Al-Kubrá)) 6/518, and it was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/332, and Aṭ-Ṭabarī in ((Jāmiʿ Al-Bayān)) 30 / 256, all of them narrated it from the path of Abū Khālid al-Aḥmar, and his name is Sulaymān ibn Ḥayyān, a truthful person who makes mistakes, as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 1/384.
- Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 7/139: Some of it was mentioned in the Ṣaḥīḥ, and the men of Aḥmad are the men of the Ṣaḥīḥ.
- I said: His saying: Some of it was narrated in the Ṣaḥīḥ. I mean, what is in Al-Bukharī in the Book of Interpretation, the chapter {But no! If he does not desist, We will certainly drag him by the forelock*a lying, sinful forelock} [Qur'ān: 96: 15-16] (4958).
- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/724: This is what Ibn ʿAbbās reported as Mursal; because he did not realize the time of what Abū Jahl said, because he was born three years before the Hijrah.
- However, the Mursal reported of the Companions do not harm, and the Ḥadīth was classified as Ṣaḥīḥ by al-Albānī in ((Ṣaḥīh Sunan at-Tirmidhī)) 3/132 (2667-2668).

Chapter (97) sūrat l-qadr (The Night of Decree)

It is Madinan according to the majority of the commentators; ʿAlī bin Al-Ḥusayn (bin Waqid) said: It was the first surah that was revealed in Medina.

Further, Shayban narrated on the authority of Qtādh: It is Meccan, according to the narration of Abū Nawfal bin Abi ʿAqrab, on the authority of Ibn Abbās, and it consists of one hundred and twelve letters, thirty words, and five verses.

[3560] (Abū Al-Ḥusayn Al-Muqri') Al-Khabbāzī reported to us on the authority of (Abū ʿAlī) bin Habash Al-Muqri'(the reciter), on the authority of Abū Al- Abbās Muḥammad bin Mūsá Al-Daqqaq Al-Razi, on the authority of ʿAbdullāh bin Rouh Al-Madaini, on the authority of Shababa bin Sawwar, on the authority of Mukhalled bin Abdul Wahid, on the authority of ʿAlī bin Zayd, on the authority of Zarr bin Hubaish, on the authority of Ubayy bin Ka`b, who said: The Messenger of Allah (PBUH) said: **((Whoever recites sūrat l-qadr (The Night of Decree), will be given a reward like one who fasted Ramadan and pray all the Night of Decree)).** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Qur'ān 97:1) ﴿ Indeed, ⌜it is⌝ We ⌜Who⌝ sent this ⌜Quran⌝ down on the Night of Glory.﴾

It refers to the Qur'an, i.e. a metaphor for what is not mentioned, in its entirety was revealed on the Night of Decree from the Preserved Tablet to the heavens of the world, so we placed it in the House of Honor, and Jibrīl recited it to the honorable and obedient scribes (angels), then Jibrīl used to descend (with it) upon Muḥammad (PBUH), in stages, so it had been revealed for twenty-three year.

(Qur'ān 97:2) ﴿ And what will make you realize what the Night of Glory is?﴾

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(1) **[3560] The assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍūʿ.
The authentication of Ḥadīth:
- It was previously discussed.

laylati l-qadri (the Night of Decree) has been discussed in five chapters:

The first chapter: what is related to its name and meaning:

The scholars differed about it; the majority said: It is the night of judgment and determination in which Allah Almighty decrees the destiny of the year, and 'l-qadri' is the verbal noun of 'qadra'. It also has two ways of pronunciation; qadra and qaddara both refer to the same meaning. They said: It is the night about which Allah Almighty said: ﴿Indeed, We sent it down on a blessed night, for We always warn ˹against evil˺, on that night every matter of wisdom is ordained﴾ (Qur'ān 44:3-4)

Rather, it is also called the Blessed Night in which Allah Almighty descends the good, blessing, and forgiveness upon the servants. Abū Ad-Duha narrated on the authority of Ibn Abbās that Allah Almighty ordained the fates on the night of the middle of Sha'ban, and hands them over to His servants on the Night of Decree.

Al-Ḥusayn bin Al- Faḍl was asked: Did Allah not ordain the destinies before He created the heavens and the earth? He said: Yes. Then it was asked: What is the meaning of the Night of Decree? He said: the destinies will be sent at its determined time, and the decree will be fulfilled.

[3561] Aqīl bin Muḥammad reported to me on the authority of Aba Al-Farrāj, on the authority of Muḥammad bin Jarīr, on the authority of Ibn Hāmid, on the authority of Mahran, on the authority of Sufyan, on the authority of Muḥammad bin Suqa, on the authority of Sa'īd bin Jubayr, he said: pilgrims are given the permission to perform Hajj on the Night of Decree; their names and the names of their fathers will be recorded, so no one of them will not be forgotten or anyone else will be added. (1)

(1) **[3561] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Muḥammad ibn Ḥāmid Al-Rāzī, weak, and the narration is Ṣaḥīḥ from another path, and the compiler's sheikh whom I could not find.

The authentication of Ḥadīth:
- It was reported by the compiler from the route of aṭ-Ṭabarī. Ibn Ḥamīd narrated to us, and this is a weak chain of transmission as stated above, and I did not find

Az-Zuhri said: It is the Night of greatness and honor, qadr was derived from the saying: Qadr of so and so, i.e. rank and honor, and qadr also means the greatness. Allah the almighty said: ﴿They have not shown Allah His proper reverence…﴾ (Qur'ān 39:67): it means they do not exalt Him with the exaltation truly worthy of Him.

Abū Bakr Al-Warraq said: It is called l-qadr because whoever does not have any rank or greatness could be given that on this Night if he prays all the Night. Additionally, it was said: it is called l-qadr because every good deed done by the believer will be great (because Allah Almighty will accepted it). It was also said: it is called l-qadr because the Qur'an (great Book) was revealed on it to the Messenger of Allah for a worthy nation.

In this respect, Sahl bin ʿAbdullāh said: it is called l-qadr because Allah, Glory be to Him, ordains mercy upon His faithful servants. Moreover, it was said: it is called l-qadr because honorable angels descend to the earth, and Al-Khalil bin Aḥmed said: It is called that because the earth is full of angels on that Night so it becomes limited and narrow place for them; such as He said: ﴿Surely your Lord gives abundant or limited provisions to whoever He wills﴾ (Qur'ān 17:30) and ﴿As for the one with limited resources﴾ (Qur'ān 65:7).

The second chapter:

The scholars argued about its exact time: the Companions also differed about it; some of them said: It was during the era of the Messenger of Allah (PBUH) and then it was taken away.

[3562] Abū Muḥammad ʿAbdullāh bin Hāmid reported to me on the authority of Muḥammad bin Al-Ḥusayn bin Al- Ḥasan, on the authority of Aḥmed bin Yūsuf, on the authority of ʿUbaidullah, on the authority of Sufyan,

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it in the printed version, which is in the publication ((Jāmi` al-Bayān)) 30/259 via Abū Kurayb, Wakī` narrated to us on the authority of Sufyān, and this chain of transmitters is Ṣaḥīḥ, so perhaps this is why this narration of aṭ-Ṭabarī has two chains of transmission: The first from the path of Muḥammad ibn Ḥamīd, and this is omitted from the printed version, and it is the one mentioned by the compiler. The second: From the path of Abū Kurayb.

on the authority of Al- Awzā'ī, on the authority of Murthad, or Abi Murthad, (on the authority of his father) he said: I was sitting with Abū Dharr near to Jamrat-ul-Wusta, and he was asked about the Night of Decree, so he said: I used to ask the Messenger of Allah (PBUH) the most about it. He said: I said, O Messenger of Allah: The Night of Decree happens only during the era of the prophets, peace be upon them. He (the Messenger of Allah (PBUH)) said: **((No, it is till the Day of Resurrection)).** (1)

[3563] 'Abdullāh bin Hamed reported to us on the authority of Muḥammad bin 'Amer As-Samarqandi, on the authority of 'Umar bin Bajir, on the authority of Abd bin Hāmid, on the authority of Rawh bin 'Ubadah, Ibn Jurayj, on the authority of Dawūd bin Abi 'Asim, on the authority of 'Abdullāh

(1) **[3562] The assessment of the reliability of the chain of transmitters:**
- Its chain includes Marthad ibn 'Abdullah; none narrated from him except his son Mālik and the rest of his men are trustworthy.

The authentication of Ḥadīth:
- From the route of al-Awzā'ī:
- It was narrated by ibn Abī Shaybah in ((Al-Muṣannaf)) 249/2 (8664), ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 438/8 (3683). The editor graded it weak, so did ibn Khuzaymah in his (Ṣaḥīḥ)) 320/3 (2169) and Al-Bazzār in ((Al-Baḥr az-Zakhkhār)) as in ((Kashf al-Astār)) 486/1 (1035).
- Besides, it was reported from the bath of Abū Zumayl Simāk al-Ḥanafī on the authority of Mālik ibn Marthad on the authority of his father.
- Similarly, it was narrated by Imām Aḥmad in his ((Musnad)) 216/6 (20988), an-Nasā'ī in ((As-Sunan al-Kubrá)) and ibn Khuzaymah in his ((Ṣaḥīḥ)) 321/3 (2170), and Aṭ-Ṭaḥawī in ((Sharḥ Ma'ānī al-Athār)) 85/3.
- Al-Ḥākim also narrated it in ((Al-Mustadrak)) 578/2, saying: This Ḥadīth was narrated through an Ṣaḥīḥ chain of transmission, yet they did not report it. And Adh-Dhahabī agreed with him. In addition, in the book of Fasting 603/1 is a Ṣaḥīḥ Ḥadīth according to the condition of Muslim but they did report it.
- Likewise, it was narrated by al-Bayhaqī in ((As-Sunan al-Kubrá)) 307/4 (8308), and in Shu'ab al-Imān)) 324/3 (3671).
- Similarly, it was narrated by Al-Haythamī said in ((Majma` Az-Zawā'id)) 3/177: It was narrated by Al-Bazzār, and this Marthad did not narrate from him except his son in the printed version, his father, and it is Mālik's mistake, and the rest of his narrators are trustworthy.
- The Ḥadīth was classified as Ṣaḥīḥ by Ibn Khuzaymah, Ibn Ḥibbān, Al-Ḥākim and al-Dhahabī.

bin Yahannes, the mawla of Mu'awiyah, he said: I said to Abū Huraira: They claimed that The Night of Decree was taken away, he said: whoever said that lied, I said: it is in every month of Ramadan, he said: yes. (1)

According to some scholars, it could be any night during the whole year, and whoever made the divorce of his wife or the emancipation of his slave conditional on The Night of Decree, the divorce and the emancipation do not occur unless one year has passed from the day he swore. It is narrated on the authority of Ibn Masūd, he said: Whoever stands (for the night prayer) throughout the year would find Lailat-ul-Qadr. He said: ʿAbdullāh bin ʿUmar was informed of that, and he said: May Allah have mercy upon him; with the intention that people might not rely only (on one night), whereas he knew that it (Lailat-ul-Qadr) is in the month of Ramadan(2). As for Abū Hanifa, may Allah have mercy on him, he said that it is during all the year, and it was also narrated on his authority that he said: The Night of Decree was taken away.

It was also narrated on the authority of Ibn Masūd that he said: If the year falls on one night, then the next year falls on another night.

It is in the month of Ramadan every year, the majority of scholars said.

[3564] ʿAbdullāh bin Hāmid reported to us on the authority of Muḥammad bin ʿAamer, on the authority of Ibn Bajir, on the authority of Abd bin Hāmid, on the authority of ʿUbaidullah bin Mūsá, on the authority of Israil, on the authority of Abi Ishaq, on the authority of Sa'īd bin Jubayr, on the authority of Ibn ʿUmar, he

(1) **[3563]The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as ʿAbdullah ibn Yaḥnas is anonymous, and no Jarḥ or Ta'dīl was raised about the compiler's sheikh, and Muḥammad ibn ʿUmar was not found.

The authentication of Ḥadīth:
- It was narrated by ʿAbd al-Razzāq in ((Al-Muṣannaf)) 4/249 (6788), he said: Ibn Jurayj narrated to us about it, and in it is ʿAbdullah ibn Yaḥnas, anonymous, and As-Suyūṭī attributed it in ((Ad-Durr Al-Manthūr)) 6/630 to ʿAbd ibn Ḥamīd.

(2) Narrated by Imām Muslim in the Book of Fasting, the chapter on the virtue of Laylat al-Qadr and the urging to seek it and explaining its place, and the delay times for its request (762), but instead of ʿAbdullah ibn ʿUmar Ubay ibn Ka'b, and I did not find this saying of Ibn ʿUmar among the references in my hands. And all the narrations indicate that the speaker is Ubayy ibn Ka`b.

was asked about the Night of Decree: is it every Ramadan? He said: Yes. (1)

[3565] Aqīl reported to me on the authority of Al-Mu'afi bin Zakariya, on the authority of Muḥammad bin Jarīr, Ya'qūb, on the authority of Ibn 'Aliyah, on the authority of Rabī' bin Kulthūm, he said: Man asked Al- Ḥasan while I was hearing: is The Night of Decree every Ramadan? He said: Yes, by Allah besides Whom there is no god. It is found every Ramadan, and it is a night in which every matter of wisdom, life, deeds, and provision are ordained till the Night of Decree of the next year. (2)

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(1) **[3564]The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh, no Jarḥ or Ta'dīl was raised about him, and the narration is Ṣaḥīḥ as it follows.

The authentication of Ḥadīth:

- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 2/325 (9528), and its chain of transmission was authenticated by Ibn Ḥajar in ((Fatḥ Al-Bārī)) 4/263, and it was narrated by Aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 30/259. He said: Abū Kurayb narrated to us, telling us Wakī` on the authority of Sufyān, on the authority of Abū Isḥāq with him, and his men are trustworthy.
- Aṭ-Ṭaḥawī narrated it in ((Sharḥ Ma'ānī al-Athār)) 3/84, he said: Ṣāliḥ ibn 'Abd al-Raḥman narrated to us, Yūsuf ibn 'Uday narrated to us, Abū al-Aḥwaṣ narrated to us, on the authority of Abī Isḥāq, with it.
- And it was narrated by Abū Dāwūd in the book: The Month of Ramadan, Chapter: Who Said: It is in every Ramadan (1387) and he said: It was narrated by Sufyān and Shu'bah on the authority of Abī Isḥāq as Mawqūf to Ibn 'Umar, who did not refer it to the Prophet (P.B.U.H), and Al-Albānī weakened it in ((Ḍa'īf Sunan Abī Dāwūd)) (P. 134) (296) and he said: The correct view is Mawqūf.
- Ibn Kathīr said in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/410: Its men are trustworthy, but Abū Dāwūd said, so he mentioned the above.
- It was also narrated by Al-Bayhaqī in ((Al-Sunan Al-Kubra)) 4/307 (8309), and it is more likely that it was reported as Mawqūf.
- Walī al-Dīn ibn Al-Ḥāfiẓ al-'Irāqi said in ((Sharḥ aṣ-Ṣadr)) 2/270 of al-Rasā'il al-Munīrīyah Group: The Ḥadīth is possible for interpretation to mean that it is repeated and is found every year in Ramadan, because it was found once in a lifetime.

(2) **[3565] the assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh, I did not see any Jarḥ or Ta'dīl about it, and the rest of his narrators are trustworthy.

The authentication of Ḥadīth:

- It was narrated by Aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 30/259, and from his path it was reported by Al-Muṣannaf and Ibn Abī Shaybah in ((Al-Muṣannaf)) 2/326 (9534), and their men are trustworthy.

They differed on which night it is, and Abū Razin Al-Aqili said: It is the first night of the month of Ramadan. Al- Ḥasan said: It is the night of the seventeenth, and it is the night the Battle of Badr(1). However, the correct view stated it is during the last ten days of the month of Ramadan, according to Ash-Shafi'i; citing the following as a proof:

[3566] AbūMuḥammad Al- Ḥasan bin Aḥmad bin Muḥammad Ash-Shaibani reported to us on the authority of ʻAbdullāh bin Muḥammad bin Muslim, on the authority of Yūnus bin Abdul-ʻAla, on the authority of Ibn Wahb, on the authority of Yūnus bin Yazīd, on the authority of Ibn Shihab, on the authority of Abū Salama bin ʻAbd-al-Raḥmān, on the authority of Abū Hurairah, he said the Messenger of Allah (PBUH) said: **((I was shown Lailat-ul-Qadr; then some members of my family awoke me up, then I was caused to forget it. So seek it in the last week)).**(2)

[3567] Abū Bakr Muḥammad bin Aḥmad (bin ʻAbdūs) Al- ʻAbdūsi reported to us on the authority of Abū Al- Ḥasan ʻAlī bin Aḥmad Al-Mahfuzi, on the authority

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(1) See: ((Ma'līm at-Tanzīl)) by al-Baghawī 8/486, ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/410, ((Sharh al-Sadr)) by al-Iraqi 2/272 from the Munīrīyah Group.
- This saying was narrated as Marfū' from the Ḥadīth of Ibn Masʿūd with Abī Dāwūd, Book: The Month of Ramadan, Chapter: Who narrated that it was the night of the seventeenth (1384) and Al-Albānī graded it weak in ((Ḍa'īf Sunan Abī Dāwūd)) (295), (p. 133).
- It was mentioned in the presence of Ibn Abī Shaybah in ((Al-Muṣannaf)) 2/251 (8674), and in it Ḥujayr At-Taghlabī: Unknown, see his biography in ((Al-Jarḥ wat-Taʿdīl)) by Ibn Abī Ḥātim 3/291.
- And it was reported as Mawqūf on Zayd ibn Arqam with Ibn Abī Shaybah, as mentioned by Ibn Ḥajar in ((Fatḥ Al-Bārī)) 4/263 and what is in the printed version 2/326 saying: It is the night of the nineteenth, and it was narrated by Al-Bukhārī in ((At-Tārīkh Al-Kabīr)) 3 / 91 In Ḥūt's biography, saying: This is Munkar and should not be followed up on.
- See: ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/410, ((Majmaʿ Az-Zawāʾid)) by Al-Haythamī 3/177.
- It was also reported on the authority of Abū Bakr ibn ʿAbdul Raḥmān ibn Al-Ḥārith ibn Hishām, as in ((Al-Muṣannaf)) by Ibn Abī Shaybah 2/252.

(2) **[3567]The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- Narrated by Imām Muslim in the book: Fasting, chapter: The virtue of Laylat al-Qadr (1166).

of ʿAbdullāh bin Hashim, on the authority of Abdurr-Rahman bin Mahdi, on the authority of Sufyan, Shu'bah, and Israil, on the authority of Abi Ishaq, on the authority of Hubaira, on the authority of ʿAlī Allah be pleased with him, he said: the Prophet (PBUH) would awaken his family during the last ten (nights) of Ramadan. (1)

[3568] Abū Muḥammad Al-Mukhalidi and ʿAbdullāh bin Hāmid reported to us on the authority of Makki bin Abdan, on the authority of ʿAmmar bin Rajaa, on the authority of Aḥmad bin Abi Dhabya, on the authority of Anbasa bin Al-Azhar, on the authority of Abi Ishaq, on the authority of Al-Aswad bin Yazīd, he said: I heard ʿAlī, Allah be pleased with him, say: The Messenger of Allah (PBUH), during the last ten days of Ramadan, used to strive more in worship and, used to make his family strive more in worship. (2)

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(1) **[3567] the assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh and his sheikh were not mentioned with Jarḥ or Taʾdī, and Hubayrah ibn Yarīm there is nothing wrong with him, and the Ḥadīth with its witnesses is Ṣaḥīh as it follows.

The authentication of Ḥadīth:

- Narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 2/251 (8674), and ʿAbd Al-Razzāq in ((Al-Muṣannaf)) 4/254 (7703). And Aḥmad in ((al-Musnad)) 1/157 (764), and in 1/213 (1107). And At-Tirmidhī in the book: Fasting, chapter from it, (795), Abū ʿĪsá said: This Ḥadīth is Ḥasan Ṣaḥīḥ.
- It was narrated by Abū Yaʿlá in his ((Musnad)) 1/306 (373). Furthermore, Its chain of transmission was authenticated by the editor, and it was narrated by Abū Dāwūd Al-Ṭayālisī in his ((Musnad)) (p. 18) (118).
- They are all from the Ḥadīth of Sufyān, Shu'bah and Israel.
- There is no problem with Hubayrah ibn Yarīm, but he was followed by Al-Aswad ibn Yazīd, and he is trustworthy, and the compiler will quote him after this Ḥadīth.
- And he has a witness from the Ḥadīth of ʿĀ'ishah, may Allah be pleased with her, When the last ten nights (of Ramadan) would begin, the Messenger of Allah(P.B.U.H) would keep awake at night (for prayer and devotion), awaken his family and prepare himself to be more diligent in worship. (1174), so the Ḥadīth of the follower and witness is Ṣaḥīḥ.
- It was classified Ṣaḥīḥ by Al-Albānī in ((Ṣaḥīḥ Sunan At-Tirmidhī)) 1/239 (637).

(2) **[3568] the assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including, ʿAnasah Ibn Al-Azhar, Sadūq, may have made a mistake, and the Ḥadīth with its witnesses is Ṣāḥīḥ.

The authentication of Ḥadīth:

- It was reported by Ash-Shāmī in ((Tārīkh Jurjān)) (P. 280) in the biography of ʿAnbasah ibn Al-Azhar. He said: My father narrated to us, ʿAbd al-Mālik ibn

This traditions indicated that the Night of Decree is during the last ten days of Ramadan, but they differed about which night it is? Abū Sa'īd Al-Khudri said: It is the night of the twenty-first, and cited the following as a proof:

[3569- 3570] Abū Nu'im Abd Al- Mālik bin Al- Ḥasan bin Muḥammad Al-Azhari reported to us in Esfarayen on the authority of AbūAwana Ya'qūb bin Iṣḥāq Al-Hafiz, in the year three hundred and sixteen, Al-Muzani, on the authority of Ash-Shafi'i said, and Abū Muḥammad Iṣḥāq bin Ibrāhīm bin Aḥmad Al-Mutawai, Abū 'Alī Al-Ḥusayn bin Muḥammad Al-Sayuri, and Abū 'Abdullāh Muḥammad bin 'Abdullāh Al-Dhabi, may Allah have mercy on them, they said: Abū Al- Abbās Al-Assam transmitted on the authority of Al-Rab'i, on the authority of Ash-Shafi'i, on the authority of Mālik, on the authority of Ibn Al-Had, on the authority of Muḥammad bin Ibrāhīm Al-Taymi, on the authority of Abū Salama, on the authority of Abū Sa'īd Al-Khudri, he said: The Messenger of Allah (PBUH) used to do itikaf in the middle ten days of Ramadan. When it came to the night of the twenty-first, which was the night before the morning when he would normally have finished his itikaf, he said, **((Whoever has done i'tikaf with me should continue doing itikaf for the last ten days. I saw a certain night and then I was made to forget it. I saw myself prostrating the following morning in water and clay. Look for it in the last ten days, and look for it on the odd days)).** Abū Said continued, "The sky poured with rain that night and the mosque had a roof (made of palm fronds) and the mosque was soaked. With my own eyes I saw the Messenger of Allah (PBUH) leave with traces of water and clay on his forehead and nose, in the morning after the night of the twenty- first. (1)

Muḥammad narrated to us, ''Umar, who is the son of Rajā', narrated to us. This Ḥadīth is strengthened by what has previously mentioned in the above Ḥadīth.

(1) **[3569-3570] The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīḥ.

The authentication of Ḥadīth:
- Narrated by Al-Bukhārī in the Book of I'tikāf, in the Chapter on I'tikāf during the last ten nights (2027), and Muslim in the Book of Fasting, in the Chapter on the Virtue of Laylat al-Qadr (1167).

Some scholars said: It is the twenty-third night:

[3571] ʿAbdullāh bin Hāmid bin Muḥammad Al-Aṣbahānī reported to us on the authority of Muḥammad bin ʿAbdullāh Al-Hamedani on the authority of, Al- Ḥasan bin Abdul-A'la, on the authority of ʿAbd-al-Razzāq, on the authority of Mu'ammar, on the authority of Ayyūb, on the authority of Nafi', on the authority of Ibn ʿUmar, he said: A man came to the Prophet (PBUH) and said: O Messenger of Allah, I saw in sleep as if Laylat al-Qadr was in the night of twenty-third, the Messenger of Allah (PBUH) said: **((I see that your dreams all agree upon the night of twenty-third, so whoever among you wants to stand in the night during the month, stand the night of the twenty-third.))** Muʿammar added: Ayyūb used to take a bath on the night of the twenty-third and apply perfume. (1)

[3572] ʿAbdullāh bin Hāmid Al-Wazzan reported to us on the authority of Makki bin ʿAbdan, on the authority of Aḥmed bin Hafs, on the authority of Ubayy, on the authority of Ibrāhīm, on the authority of ʿAbbad, who is Ibn Ishaq, on the authority of Az-Zuhri, on the authority of Damra bin ʿAbdullāh bin Anis, on the authority of his father, he said: I was present at the gathering of Banu Salāmah, and I was the youngest of them. They (the people) said: Who will ask the Messenger of Allah (PBUH) for us about Laylat al-Qadr? That was the twenty-first of Ramadan. I went out and said the sunset prayer along with the Messenger of Allah (PBUH). I then stood at the door of his house. He passed by me and said: Come in. I entered (the house) and dinner was brought for him. I was prevented from taking food as it was scanty. When

(1) **[3571] the assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh, I did not see any Jarḥ or Ta'dīl about him, and al-Ḥasan ibn ʿAbd al-'Alā' has nothing wrong with him, and the Ḥadīth is Ṣaḥīḥ, as in the authentication of Ḥadīth.

The authentication of Ḥadīth:

- It was narrated by ʿAbd al-Razzāq in ((Al-Muṣannaf)) 4/249 (7688) with an Ṣaḥīḥ chain of transmitters, and it was narrated by the compiler through his chain of transmission, and al-Ḥamīdī narrated it in his ((Musnad)) 2/283 (634) via Sālim on the authority of Ibn ʿUmar.

he finished his dinner, he said to me: Give me my shoes. He then stood up and I also stood up with him. He said: Perhaps you have some business with me. I said: Yes. Some people of Banu Salāmah have sent me to you to ask you about Laylat al-Qadr. He asked: ((Which night: Is it tonight?)) I said: Twenty-second. He said: ((This is the very night.)) He then withdrew and said: ((or the following night)), referring to the twenty-third night. (1)

[3573] Abū ʿAbdullāh bin Fnjwyh reported to me on the authority of Zafran bin Al-Hussein, on the authority of Al-Ḥusayn bin Isma'il Al-Mahamili, on the authority of Yaʿqūb Al-Dawraqi, on the authority of ʿAbdullāh bin Idris, on the authority of ʿAsim bin Kulaib, on the authority of his father, on

(1) **[3572] the assessment of the reliability of the chain of transmitters:**

- It includes Ḍamrah ibn ʿAbdullah ibn Anīs, Maqbūl, except that he was followed as it follows, and the compiler's sheikh was not mentioned with a Jarḥ or Ta'dīl.

The authentication of Ḥadīth:

- It was narrated by Abū Dāwūd in the Book of the Month of Ramadan, in the chapter on Laylat al-Qadr (1379). He said: Aḥmad ibn Ḥafṣ ibn ʿAbdullah narrated to us about it. Al-Mundhirī said in ((Mukhtaṣar Sunan Abī Dāwūd)) 2/110: Abū Dāwūd said: This is a strange Ḥadīth, and from him: Az-Zuhrī did not narrate on the authority of Ḍamrah other than this Ḥadīth (Mukhtaṣar Sunan Abī Dāwūd) 2/110.
- It was narrated by An-Nasā'ī in ((As-Sunan Al-Kubrá)) 2/272 (3401) via Ḥafṣ with it, and Ḍamrah was followed up:
- His brother, ʿAṭīyah ibn ʿAbdullah ibn Anīs, narrated by Aṭ-Ṭaḥawī in ((Sharḥ Ma'ānī al-Athār)) 3/88. ʿAṭīyah
- Abū Al-Zubayr, Jābir ibn ʿAbdullah narrated to him that ʿAbdullah ibn Anas narrated it by Aṭ-Ṭaḥawī in ((Sharḥ Ma'ānī al-Athār)) 3/85.
- ʿAbdullah ibn Ḥabīb, narrated by Aṭ-Ṭaḥawī in ((Sharḥ Ma'ānī al-Athār)) 3/85.
- Furthermore, Muslim narrated in the Book of Fasting, Chapter: The Virtue of Laylat al-Qadr (1168) via Busr ibn Saʿīd on the authority of ʿAbdullah ibn Anīs that the Messenger of Allah (P.B.U.H), said: ((I was shown Laylat-ul-Qadr; then I was made to forget it, and saw that I was prostrating in water and clay in the morning of that (night). He (the narrator) said: There was a downpour on the twenty-third night and the Messenger of Allah (P.B.U.H) led us in prayer, and as he went back, there was a trace of water and clay on his forehead and on his nose. He (the narrator) said: ʿAbdullah b. Unays used to say that it was the twenty-third (night).
- See: ((Al-Muṣannaf)) by ʿAbd al-Razzāq 4/251 (7689) and beyond.
- And the Ḥadīth was said by Al-Albānī in ((Ṣaḥīḥ Sunan Abī Dāwūd)) 1/259 (1230): Ḥasan Ṣaḥīḥ.

the authority of his maternal uncle, he said: The Messenger of Allah (PBUH) said: **((I was shown Lailat-ul-Qadr, but I forgot (the exact night) then I was made to forget it, and I saw Al-Masih Dajjal. Then I saw two men abused each other, and I separated them. Thus I was made to forget it but I would tell you about them. As for the Night of Decree, seek it on an odd number night among the last ten. As for Al-Masih Dajjal, he has a broad forehead, he is blind of the left eye and his neck is wide, and he is almost ugly; as if he is one of the sons of Abdull'uzza or as if he is Abdull'uzza bin so and so)).** Then, I mentioned this hadith to Ibn Abbās, and he said: why are you surprising? ʿUmar bin Al-Khiṭāb asked the companions of the Messenger of Allah (PBUH) and Allah be pleased with them, and he asked me with the most senior among them, then he said to me: Do not speak until they do. He said: you know that the Messenger of Allah (PBUH) told about Laylat al-Qadr: **((seek it on an odd number night among the last ten)).** In which odd number night do you see? He said: So most of them said it is an odd number night. He said: Why don't you speak, Ibn Abbās! He said: I said: If you wish, I tell you my opinion. He said: I ask you about your opinion. I saw that Allah Almighty mentions number seven a lot, often in the Qur'an; for example, the heavens are seven, the earths are seven, circumambulation is performed seven times, the jamras are seven(1), and whatever Allah wills of that, He also created man through seven stages, and made his sustenance in seven. So, he said: the more I told them that, the more the Night of the Decree became clear. He also said: I recited: ﴿And indeed, We created humankind from an extract of clay, then placed each ˹human˺ as a sperm-drop in a

(1) The seven pebbles of the Jamarat are seven (1300) from the Ḥadīth of Jābir who said: ((Cleaning oneself with stones (Isijmār is the word used, and Taj al-Arus suggests that here its meaning is throwing pebbles; but as ramy al-jimar occurs in the next phrase, it seems better to translate it as above to avoid saying the same things twice. Cf. p. 74, lines 9 f) is with an odd number, throwing pebbles at the Jamars is with an odd number, running between aṣ-Ṣafá and al-Marwā is with an odd number, and the circumambulation is with an odd number. When one of you cleans himself with stones he should do so with an odd number)).
- And see: ((Sharḥ Ṣaḥīḥ Muslim)) by An-Nawawī 9/48.

secure place then We developed the drop into a clinging clot ˹of blood˺, then developed the clot into a lump ˹of flesh˺, then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation.1 So Blessed is Allah, the Best of Creators﴾ (Qur'ān 23:12-14), then I recited: ﴿how We pour down rain in abundance and meticulously split the earth open ˹for sprouts˺, causing grain to grow in it, as well as grapes and greens, and olives and palm trees, and dense orchards, and fruit and fodder﴾ (Qur'ān 80: 25-31) {abb} is what cattle graze; it is also said to be 'straw'. Therefore, I think it is the night of the twenty-third; in the last remaining seven nights of Ramadan. 'Umar said: I challenge you to give me an opinion like this boy's, who is still young. (1)

(1) **[3573] the assessment of the reliability of the chain of transmitters:**
- It includes Zafran ibn Al-Ḥusayn, his origins are lost.

The authentication of Ḥadīth:
- It was reported by Abū ʿAbdullah Al-Marwazī, as in ((Mukhtaṣar Qiyam Al-Layl)) (pp. 252-253) (34) He said: Isḥāq narrated to us, Al-Mughirah ibn Salamah Al-Makhzūmī narrated to us, ʿAbdul Wahid ibn Ziyād narrated to us, ʿAṣim ibn Kulayb narrated it, and its chain of transmission is Ḥasan.
- The Ḥadīth consists of two parts, from the beginning of it to his saying: or ʿAbdul-Izzā ibn so-and-so:
- Al-Ṭabarānī narrated it in ((Al-Muʿjam Al-Kabīr)) 18/335 (860), he said: Aḥmad ibn Yaḥyá Al-Ḥalawānī narrated to us, Saʿīd ibn Sulaymān narrated to us, on the authority of Ṣāliḥ ibn ʿUmar, on the authority of ʿAṣim ibn Kulayb with it.
- Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 3/178: Its men are the men of the right. ((Majmaʿ az-Zawā'id))
- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) (2522) (8684) abbreviated, and from his path, Al-Ṭabarānī reported it in ((Al-Muʿjam Al-Kabīr)) 18/335 (859).
- And it came from the narration of ʿAṣim ibn Kulayb, on the authority of his father, on the authority of Abū Hurayrah:
- Narrated by Aḥmad in ((Al-Musnad)) 2/565 (7845), and Abū Dāwūd Al-Ṭayālisī in ((Musnad)) (p. 330) (2532).
- As for the second part of it, that is, ʿUmar's question to the companions of the Prophet (P.B.U.H):
- Narrated by Ibn Khuzaymah in his ((Ṣaḥīḥ)) 3/322 (2172) He said: ʿAlī ibn Al-Mundhir narrated to us, Ibn Fuḍayl narrated to us, ʿAṣim ibn Kulayb Al-Jarmī narrated to us, on the authority of his father, on the authority of Ibn 'Abbās, so he mentioned it, and its chain of transmission is Ḥasan.

[3574] ʿAbdullāh bin Hamed reported to us on the authority of Saleh bin Muḥammad, on the authority of Ibrāhīm bin Muḥammad, on the authority of Muslim Al-ʿAwar, on the authority of Mujāhid, on the authority of Ibn Abbās, he said ʿUmar bin Al-Khiṭāb said: tell me your opinion on the Night of Decree. He said: I see that Allah, may He Be glorified and exalted, is One and loves that which is odd numbered; the heavens are seven, and the earths are seven, and we are provided sustenance through seven (and man is created through seven stages), thus, I think it is in the last remaining seven nights of Ramadan. ʿUmar said: My opinion agrees with yours. Then, he struck my shoulder and said: You are not the least knowledgeable of the people. (1)

- And he narrated it in 3/322 (2173) he said: Muslim ibn Junādah narrated to us, Ibn Idrīs narrated to us on the authority of ʿAṣim with it.
- Al-Ḥākim narrated it in ((Al-Mustadrak)) 1/604 from the path of ʿAbdullah ibn Idrīs with it and he said: This is a Ṣaḥīḥ Ḥadīth according to the condition of Muslim and they did not report it, and Adh-Dhahabī agreed with him, and Al-Bayhaqī narrated it in ((Shu`b Al-Imān)) 3/332 (3687).
- It was narrated by Imām Aḥmad in ((Faḍā'il aṣ-Ṣaḥābah)) 2/975 (1921) via ʿAbdullah ibn Idrīs with it, briefly, as well as Aṭ-Ṭabarī in ((Jāmi' Al-Bayān)) 30/60 with an Ṣaḥīḥ chain of narrators. He followed Kulayb ibn Shihāb in the narration on the authority of Ibn ʿAbbās
- Both of:
- Saʿīd ibn Jubayr, narrated by Al-Ḥākim in ((Al-Mustadrak)) 1/604.
- ʿIkrimah, narrated by ʿAbd al-Razzāq in ((Al-Muṣannaf)) 4/246 (7679). It was narrated by Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 4/313 (7679), and in ((Shu`b Al-Imān)) 3/334 (3693), so the narration of these follow-ups is Ṣaḥīḥ lighayrih. And Allah knows best.
- So we conclude from this presentation that the Marfū' from the text is Ḥasan, and the Mawqūf is Saḥīḥ lighayrih.

(1) **[3574] The assessment of the reliability of the chain of transmitters:**

- weak. His blemish: Ṣāliḥ ibn Muḥammad At-Tirmidhī, Mutaham Sāqiṭ (unjust and omitted), and Muslim ibn Kaysān, weak, and the narration is Ṣaḥīḥ from other than this route, as it was previously mentioned in the chain of transmission that preceded it.
- Note: In the chain of narrators, it was omitted as it appears between ʿAbdullah ibn Ḥamīd and Ṣāliḥ ibn Muḥammad, and the omitted one is: Aḥmad ibn Shādhān narrated to us, Jighawayh ibn Muḥammad narrated to us, as it was reported in Isnād (39), and what is to come in Isnād (122).

Zayd bin Thabit and Bilal said: It is the twenty-fourth night, and cited the following as a proof:

[3575] ʿAbdullāh bin Hamed reported to us on the authority of Aḥmed bin Muḥammad bin Abi Saʾīd, on the authority of ʿAlī bin Harb, on the authority of Muḥammad bin Muʾawiyah, on the authority of Ibn Lahiʾa, on the authority of Yazīd bin Abi Habib, on the authority of Murthad bin Abdullah, on the authority of Al-Sanabihi, on the authority of Bilal, Allah be pleased with him He said: The Messenger of Allah (PBUH) said**: ((Laylat al-Qadr is the night of the twenty-forth)).** (1)

The authentication of Ḥadīth:

- It was narrated by ʿAbd al-Razzāq in ((Al-Muṣannaf)) 4/246 (7679) from the way of ʿIkrimah with a similar version, and its chain of transmission is Ṣaḥīḥ, its men are all trustworthy.
- And from his way it was narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 10/264 (10618) and Al-Bayhaqī in ((Al-Sunan Al-Kubrá)) 4/313 (7679). Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 14/413 on the chain of transmission of aṭ-Ṭabarānī: This is a good and strong chain of transmission, and a very strange text, and Allah knows best.
- See the preceding chain of transmission.

(1) **[3575] the assessment of the reliability of the chain of transmitters:**

- It is extremely weak. Muḥammad ibn Muʾāwiyah an-Nīsābūrī attributed it to him, he is abandoned, and Ibn Lahīʾah is a truthful one, who got confused after his books were burned, and he made a mistake in transmitting this Ḥadīth as follows.

The authentication of Ḥadīth:

- Narrated by Imām Aḥmad in his ((Musnad)) 7/21 (23373), he said: Mūsá ibn Dāwūd narrated to us, narrated by Ibn Lahīʾah, on the authority of Yazīd ibn Abī Ḥabīb, on the authority of Abū Al-Khayr Murthad ibn ʿAbdullah, on the authority of Al-Ṣanabḥī, on the authority of Bilāl that the Prophet P.B.U.H so remember him.
- It was narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 1/360 (1102), and Aṭ-Ṭaḥawī in ((Sharḥ Maʾānī al-Athār)) 3/92 Both of them are from Ibn Lahīʾah, and it was mentioned by Al-Haythamī in ((Majmaʿ Az-Zawāʾid)) 3/176: Narrated by Aḥmad And its chain of transmission is Ḥasan.
- I said: It relies on ʿAbdullah ibn Lahīʾah, who is truthful, confused after the burning of his books, and he made a mistake in transmitting this Ḥadīth.
- Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʿAẓīm)) by Ibn Kathīr 14/411: Ibn Lahīʾah is weak, and what Al-Bukhārī narrated in Al-Maghāzī Book (4470), on the authority of ʿAmr Ibn Al-Ḥārith, on the authority of Yazīd Ibn Abī Al-Ḥabīb, on the authority of Abū Al-Khayr, on the authority of Abī ʿAbdullah Al-Ṣanabḥī He said: Bilāl, the

Muezzin of the Messenger of Allah (P.B.U.H) narrated to me that it is the first of the seven of the last ten days. This Mawqūf narration is Ṣaḥīḥ.

- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 4/264: Ibn Lahī'ah made a mistake in his chain of transmission... So he mentioned what Ibn Kathīr mentioned.
- I said: So the understanding of Al-Bukhārī's Ḥadīth is that Bilāl sees that it is the twenty-third night, and this was narrated explicitly from him.
- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 2/251, and Ibn Sa'd in ((Al-Tabaqāt Al-Kubrá)) 7/509. They said: ʿAbdullah ibn Numayr narrated to us, on the authority of Muḥammad ibn Isḥāq, on the authority of Yazīd ibn Abī Ḥabīb, on the authority of Marthad ibn ʿAbdullah Al-Yaznī, On the authority of aṣ-Ṣanabḥī, he said: I asked Bilāl about Laylat Al-Qadr? He said: Laylat al-Qadr is the twenty-third, and in it is Muḥammad ibn Isḥāq Mudallis, yet he made 'an'nah.
- As for the fact that Laylat al-Qadr is the night of the twenty-fourth, this was reported as Marfū' and Mawqūf.
- As for the Marfū' narration, it came:

1- From the Ḥadīth of Abū Saʿīd Al-Khudrī, may Allah be pleased with him that the Messenger of Allah (P.B.U.H), said: ((Laylat al-Qadr is the night of the twenty-fourth)) Ibn Kathīr said in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/411: Its chain of narration is reliable.

2- And from the Ḥadīth of Wāthilah ibn Al-Asqa', that the Prophet (P.B.U.H), said: ((And the Qur'ān was revealed on the twenty-fourth of Ramadan)). It was narrated by Aḥmad in ((Al-Musnad)) 78/Ḍ (16536); its chain includes 'Imrān ibn Dawwār, Sadūq yahim (truthful yet oblivious). In addition, he was accused of being one of the Kharijites, as it was reported in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/751.

- As for the Mawqūf narration, he said:

1- On the authority of Ibn 'Abbās, may Allah be pleased with him, he said: Seek on the night of the twenty-fourth. Narrated by Al-Bukhārī in the Book of the Virtue of Laylat al-Qadr, Chapter: Investigating Laylat al-Qadr in the odd nights of the last ten days (2022) on the authority of Khālid, on the authority of ʿIkrimah, on the authority of Ibn 'Abbās. Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 4/262: Al-Muzzī asserted that this path of Khālid is Mawqūf, which I think is connected to the first chain of transmission, but the owners of the chains omitted it because it is Mawqūf.

2- On the authority of Jābir ibn ʿAbdullah, may Allah be pleased with him, he said: The Qur'ān was revealed to Muḥammad (P.B.U.H), on the twenty-fourth of Ramadan. ((Al-Kāshīf)) by Adh-Dhahabī 1/449, and this was narrated on the authority of Ibn Masʿūd, Al-Ḥasan, Qatādah, and ʿAbdullah ibn Wahb. See: ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/411. Ibn Ḥajar said: Ibn Lahī'ah made a mistake in reporting it as Marfū'... so he mentioned what Ibn Kathīr mentioned. ((Fatḥ Al-Bārī)) 4/264, I said: The understanding of Al-Bukhārī's Ḥadīth is that Bilāl sees that it is the night of the twenty-third, and this came explicitly on his authority)) 7/509

It was also said: it is the twenty-fifth night, and cited the following as a proof:

[3576] Muḥammad bin ʿAbdullāh Al-Hafiz reported to us on the authority of others, they said on the authority of Muḥammad bin Yaʿqūb, on the authority of Bahr bin Nasr, on the authority of Mālik bin Anas, on the authority of Hāmid Al-Tawīl, on the authority of Anas bin Mālik that the Messenger of Allah (PBUH) said: **((Seek it on the ninth, seventh and fifth night.))** (1)

Some scholars said: It is the twenty-seventh night, according to ʿAlī, ʿAisha, Ubayy, and Mu'awiyah, Allah be pleased with them, citing the following as a proof:

They said: ʿAbdullah ibn Numayr narrated to us, on the authority of Muḥammad ibn Isḥāq, on the authority of Yazīd ibn Abī Ḥabīb, on the authority of Marthad ibn ʿAbdullah Al-Yaznī, on the authority of Al-Ṣanabḥī, he said: I asked Bilāl about Laylat al-Qadr? He said: Laylat al-Qadr is the twenty-third, and in it is Muḥammad ibn Isḥāq Mudallis, yet he made ʿan'anah.

(1) [3576] the assessment of the reliability of the chain of transmitters:

- His men are trustworthy and there are two reasons.

1- Ḥamīd aṭ-Ṭawīl's Tadlīs, and he stated the Ḥadīth according to Al-Bukhārī, as follows.

2- He made it from the Musnad of Anas, and it will come later that it is from the Musnad of ʿUbādah ibn Aṣ-Ṣāmit, and this blemish does not affect it because the Mursal narration of the Companions are acceptable, so on this chain of narrators it is Ṣaḥīḥ, and Allah knows best.

The authentication of Ḥadīth:

- It was narrated by Imām Mālik in ((Al-Muwaṭṭa')) 1/320, and its beginning: The Messenger of Allah (P.B.U.H), came out to us during Ramadan and said: ((I was shown this night in Ramadan until two men argued, so I raised it, so they sought it..)) Ḥadīth.
- This is how Mālik narrated it, and most of the companions of Ḥamīd narrated it on the authority of Anas on the authority of Ubadah ibn Aṣ-Ṣāmit.
- Ibn ʿAbd al-Barr said: The right thing is to prove worship, and that the Ḥadīth is from its Musnad ((Fatḥ Al-Bārī)) 4/268, and from the Ḥadīth of Anas on the authority of ʿUbādah ibn aṣ-Ṣāmit. The Book of Faith, the chapter on the believer's fear that his deeds will be nullified without realizing it (49). Ḥamīd stated in them the update in Al-Aṣīlī's narration.
- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 1/113: We believe in Ḥamīd's Tadlīs.
- Narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 2/251 (8682), and Aḥmad in ((Al-Musnad)) 6/635 (22214).
- Similarly, it was reported from the Ḥadīth of Abū Saʿīd Al-Khudrī with Muslim in the Book of Fasting, the chapter on the virtue of Laylat al-Qadr (1167).

[3577] Abū Bakr Muḥammad bin Aḥmad bin ʿAbdūs Al-Muzaki reported to us on the authority of Abū Aḥmad Hamza bin Al- Abbās Al-ʿAqbi in Baghdad, on the authority of Aḥmad bin Al-Walīd Al-Fahham, on the authority of Aswad bin ʿAmer Shathan, on the authority of Shu'bah, on the authority of ʿAbdullāh bin Dinar, he said: I heard Ibn ʿUmar narrate on the authority of the Prophet (PBUH) on Laylat al-Qadr, he said: **((Whoever seeks it, let him seek it on the twenty-seventh night)).** (1)

[3578] ʿAbdullāh bin Hāmid reported to us, reading to him, on the authority of Muḥammad bin Ja'far, on the authority of Al- Ḥasan bin ʿAlī bin ʿAffan, on the authority of ʿAmr Al-ʿAnqzi, on the authority of Sufyan, on the

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(1) **[3577] The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh, I did not see any Jarḥ or Ta'dīl in him, and the rest of his narrators are trustworthy.

The authentication of Ḥadīth:

- Narrated by Abū Dāwūd Aṭ-Ṭayālisī in his ((Musnad)) (p. 257) (1888), and Imām Aḥmad in his ((Musnad)) 2/106 (4793), and ʿAbd ibn Ḥamīd as in ((Al-Muntakhab)) (p. 253) (793), and Aṭ-Ṭaḥawī In ((Sharḥ Ma'ānī al-Athār)) 3/91, and Al-Bayhaqī in ((Al-Sunan Al-Kubra)) 4/311 (8331).
- All of them were reported from the path of division in it.
- Shu'bah said: A trustworthy man mentioned to me on the authority of Sufyān that he used to say: He only said: Whoever is looking for it, let him search for it for the remaining seven. Shu'bah said: I do not know if he said: This or that, Shu'bah doubted. See: ((Al-Musnad)) by Imām Aḥmad 2/336 (6438).
- Al-Bayhaqī said after quoting this speech: The Ṣaḥīḥ narration is the group's narration, but not the narration of Shu'bah. Advanced placement in The authentication of Ḥadīth.
- So a narration: ((Let him seek it on the night of the twenty-seventh)). It was narrated by Shu'bah alone on doubt, so the group's narration presented, which is
- With the wording: ((Let him search for it in the last seven nights)) It was narrated by Mālik and Az-Zuhrī, and this word came with Al-Bukhārī in the book The Virtue of Laylat al-Qadr, the chapter on seeking the Night of Decree in the last seven nights (2015) and in the book of Expression, the chapter on complicity over dreams (6991). It was narrated by Muslim in the Book of Fasting, Chapter: The Virtue of Laylat al-Qadr (165), and with the wording: "Laylat al-Qadr is the night of the twenty-seventh." And it came from the Ḥadīth of Jābir ibn Samrah, which was narrated by Al-Ṭabarānī in ((Al-Muʿjam Aṣ-Ṣaghīr)) 1/180 and he said: No one narrated it on the authority of Shu'bah except Muḥammad ibn Abī Shaybah.

authority of ʻAsim, on the authority of Zarr bin Habish, he said: We came to Ibn Masūd and asked him about Laylat al-Qadr, and he said: Anyone who gets up for prayer every night all the year round will hit upon it (i.e. lailat al-qadr) we came to Ubayy b. Ka'b and said to him tell us about lailat al-qadr, O Abū al-Mundhir, for our companion (Ibn Masūd) was questioned about it, and he said: Anyone who gets up for prayer every night all the year round will hit upon it (i.e. lailat al-qadr). He replied: May Allah have mercy on Abū ʻAbd-al-Raḥmān. By Allah, he knew that it was in Ramadan and it is the twenty-seventh night. He said: O Abū Al-Mundhir we asked him how did you know that? He replied: By the indication (or sign) of which the Messenger of Allah (PBUH) informed us. I asked Zirr: What is the sign? He replied: The sun rises like a vessel of water in the morning following that night; it has no rays until it rises high up.))

It was also narrated on the authority of Ubayy bin Ka`b that he said: I heard the Prophet (PBUH) with my ears, otherwise they would be deaf. He (PBUH) said: **((lailat al-qadr (the Night of Decree) is the twenty-seventh night)).** (1)

Some of the Companions said: The Messenger of Allah (PBUH) got up with us for prayer a third of the night of the twenty-third, when it was the night of the twenty-fifth, he got up with us for prayer the half the night, and when it was the twenty-seventh night, he got up with us for prayer the whole night.

According to Abū Bakr Al-Warraq, Allah Almighty divided the words of this surah into the nights of the month of Ramadan, and when He reached the twenty-seventh, He pointed to it saying: {it is}.

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(1) **[3578] The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh, no Jarḥ or Ta'dīl was raised about him, and the Ḥadīth is Ṣaḥīḥ as it will come.

The authentication of Ḥadīth:

- Narrated by Imām Muslim in the Book of Travelers' Prayers, Chapter: Encouragement to pray in Ramadan, which is Tarawīḥ (762), and it is not in it: As if it were a basin. With this wording, it was narrated by Abū Dāwūd in the Book of the Month of Ramadan, in the chapter on Laylat al-Qadr (1378), and by Aḥmad in ((Al-Musnad)) 6/155 (20689) and what follows.

Some of them said: It is the twenty-ninth night, and it was narrated that the Messenger of Allah (PBUH) said: **((lailat al-qadr (the Night of Decree) is the twenty-seventh night or the twenty-ninth night. The angels on that night are as many as the pebbles)).**

[3579] ʿAbdullāh bin Hāmid Al-Wazzan reported to us on the authority of Makki bin Abdan, on the authority of ʿAbdullāh bin Hashem bin ḥyyān, on the authority of Yaḥyá bin Saʾīd Al-Qattan, on the authority of ʿUyaynah bin Abdurrahman, on the authority of Ubayy, he said: The Night of Decree was mentioned with Abū Bakra, and he said: I did not seek it except in the last ten nights as I heard the Messenger of Allah (PBUH) say: **((seek it when nine remain, or; when seven remain, or; when five remain, or; when three remain or; the last night)).** Abū Bakra, when Ramadan began, he prayed as he prays in the rest of the year, and with the start of the last ten, he strived in worship. (1)

(1) **[3579] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and the rest of his narrators were documented, and the Ḥadīth is Ṣaḥīḥ as it will come.

The authentication of Ḥadīth:

- Narrated by Abū Dāwūd Al-Ṭayālisī in ((Musnad)) (p. 118) (881), and Aḥmad in ((Musnad)) 6/18 (19891) he said: Yaḥyá narrated it to us, 6/14 (19863): Wakiʿ narrated it to us.
- At-Tirmidhī narrated it in the Book of Fasting, Chapter: What came on the Night of Power (794), and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ. He said: Ḥamīd ibn Mas 'rah narrated to us, Yazīd ibn Zuray' narrated to us, and ʿʿUyaynah narrated to us about it.
- It was narrated by An-Nasā'ī in ((Al-Sunan Al-Kubra)) 2/273 (3404) with the same chain of transmission as At-Tirmidhī.
- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 2/249 (8661), and Al-Ḥākim in ((Al-Mustadrak)) 1/604 and he said: This Ḥadīth has an Ṣaḥīḥ chain of narrators, and they did not report it, and Adh-Dhahabī agreed with him.
- It was narrated by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 8/442 (3686), and Ibn Khuzaymah in ((Ṣaḥīḥ)) 3/324, all of them from the way of ʿʿUyaynah ibn ʿAbdul Raḥmān on the authority of his father, with it.
- It has a witness from the Ḥadīth of Ubadah ibn aṣ-Sāmit, may Allah be pleased with him. It was narrated by Aḥmad in his "Musnad" 6/443 (22257). In addition, Al-Albānī classified this Ḥadīth as Ṣaḥīḥ in ((Ṣaḥīḥ al-Jā mi')) (1243).

To sum up, Allah hided this night, so that people strive to worship the nights of Ramadan in the hope of attaining it, just as He concealed the middle prayer (1) in the prayers, the Greatest Name in His Names, the hour of answer in the hours of Friday, His anger in disobedience, His satisfaction in acts of worship, and the Resurrection Day in times out of mercy and wisdom, and Allah knows best.

The third chapter: Its Signs:

[3580] Abū ʻAmr (Aḥmed bin Ubayy) Al-Fūrati reported to us on the authority of Abū Nasr Al-Sarjisi, on the authority of Muḥammad bin Al-Faḍl, on the authority of Ibrāhīm bin Yūsuf, on the authority of Al-Naḍr, on the authority of Ash'ath, on the authority of Al- Ḥasan, he said: the Prophet (PBUH) said on the Night of Decree: **((one of its signs that it is a clear night, neither hot nor cold. It is a night (after which) the sun rises without rays))** (2)

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(1) The Companions and those after them differed in specifying the middle prayer on many sayings; see them in ((Fatḥ Al-Bārī)) by Ibn Ḥajar 8/195-197.
- Ibn Ḥajar suggested that it is the ʿAṣr prayer, which is the saying of most of the people of the narration, and it is evidenced by many Ḥadīths, the clearest of which are what Imām Muslim narrated in the book Mosques, and Places of Prayer, Chapter: The evidence for those who say the middle prayer is the Asr prayer (627) on the authority of ʿAlī, may Allah be pleased with him, who said: He said: The Messenger of Allah (P.B.U.H), on the day of the confederates: ((They distracted us from the middle prayer, the afternoon prayer, may Allah fill their homes and their graves with fire)) Then he prayed it between the two evenings, between sunset and dinner.

(2) **[3580] the assessment of the reliability of the chain of transmitters:**
- Its chain is Mursal, and in its chain of transmission, I did not find it.

The authentication of Ḥadīth:
- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 2/251 (8678) on the authority of Al-Ḥasan in a Mursal report.
- Moreover, it has a witness with Imām Aḥmad in his ((Musnad)) 6/443 (22259) on the authority of 'Ubādah ibn aṣ-Sāmit as Marfū', and its narrators are trustworthy, except for Baqiyyah ibn Al-Walīd, because he is truthful and deceives from the weak. However, he used to narrate traditions, that he stated the Ḥadīth, and the imams trusted him if he narrated from trustworthy people and narrated Ḥadīth explicitly, and likewise he did here.
- Ibn Kathīr said in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/408: This is a Ḥasan chain of transmission, however, its text is Gharīb, and some of its words are rejected.
- It was also reported from the Ḥadīth of Ibn 'Abbās. It was narrated by Aṭ-Ṭayālisī

ʻUbaid bin ʻUmair said: I was on the night of the twenty-seventh at sea, so I took a drink of its water and found it sweet and fresh.

The chapter four: on Its Virtues:

[3581] Abū Bakr Muḥammad bin Aḥmad bin Hafs Al-Hiri reported to us on the authority of Abū Bakr Aḥmad bin Salman bin Al- Ḥasan in Baghdad, on the authority of Aḥmed bin ʻĪsá, on the authority of Muḥammad bin Kathīr, on the authority of (Suleiman bin Kathīr), on the authority of Az-Zuhri, on the authority of Abū Salāmah, on the authority of Abū Hurairah, he said the Prophet (PBUH) said: **((Whosoever performs Qiyam during Lailat-ul-Qadr (Night of Decree), with Faith and being hopeful of Allah's reward, will have his former sins forgiven)).** (1)

((Satan does not come out on this night until the break of dawn, and he is not able to affect anyone with a wound, a disease, or any kind of harm, and the magic of a sorcerer never harms during that night as well.)), the prophet (PBUH) said.

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in his ((Musnad)) (p. 349) (2680), and its chain of transmission is Zam'ah ibn Ṣāliḥ Al-Jundī, who is weak, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/315.

- And in it on the authority of Wāthilah ibn Al-Asqa', narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 22/59 (139), and in it Bishr ibn Awn on the authority of Bakkār ibn Tamīm, both of them are weak, as Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 3/178, and the last sentence may It was received by Imām Muslim from the Ḥadīth of Ubayy ibn Ka`b, and his narration was presented with the chain of transmission (92).
- And it came from the Ḥadīth of Jābir ibn ʿAbdullah, with a chain of transmission, narrated by Ibn Khuzaymah in his ((Ṣaḥīḥ)) 3/330 (2190), and from his path Ibn Ḥibbān reported it in ((Ṣaḥīḥ)) as in ((Al-Ihsān)) 8/443 (3688) and it is from a narration Abī Al-Zubayr, on the authority of Jābir, who is a fraud, and he cursed. See his biography in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 2/133, and in its signs it is fulfilled.
- See: ((Fatḥ Al-Bārī)) by Ibn Ḥajar 4/260.

(1) **[3581] the assessment of the reliability of the chain of transmitters:**

- Its chain is weak, because it is from the way of Sulaymān ibn Kathīr on the authority of Az-Zuhrī, and the Ḥadīth is Ṣaḥīḥ from another way, as in the authentication.

The authentication of Ḥadīth:

- It was narrated by Al-Bukharī in the book The Virtue of Laylat al-Qadr, Chapter: The Virtue of Laylat al-Qadr (2014) and he said: It was followed by Sulaymān ibn Kathīr on the authority of Az-Zuhrī. Similarly, Muslim narrated it in the Book of Travelers' Prayers, Chapter of Encouraging the Night Prayer in Ramadan (759

It was narrated on the authority of Ibn Abbās that the Prophet (PBUH) said: **((when it is the Night of Decree, the angels who are the inhabitants of Sidrat Al-Muntaha, including Jibril, who descends with banners, a banner of them is erected on my grave, a banner on Jerusalem, a banner in the Sacred Mosque, and a banner on Mount Sinai, and he greets all believers, male or female, except one whoever is addicted to wine, pork-eater, and one who smears himself with saffron.))**

Chapter Five: its desirable deeds:

[3582] Abū Bakr bin ʻAbdūs Al-Muzaki reported to us on the authority of Abū Al- Abbās Muḥammad bin Yaʻqūb, on the authority of Al- Ḥasan bin Makram, on the authority of Yazīd bin Harun, on the authority of Kahmas, on the authority of ʻAbdullāh bin Buraida, that ʻAisha, Allah be pleased with her, said to the Prophet (PBUH): If I realize Lailat-ul-Qadr (Night of Decree), what should I supplicate in it?" He (PBUH) replied, **((You should supplicate: Allahumma innaka ʻafuwwun, tuhibbul-'afwa, fa'fu ʻanni (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me).))** (1)

It was narrated that Shuraih bin Hani' transmitted on the authority of ʻAishah, she said: If I realize Lailat-ul-Qadr (Night of Decree), I only ask Allah for wellbeing.

[3583] Abū ʻAmr Al-Fūrati reported to us on the authority of Muḥammad bin Iṣḥāq bin Sahl on the authority of, Sa'īd bin ʻĪsá, on the authority of Faris

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(1) **[3582] the assessment of the reliability of the chain of transmitters:**
- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and the rest of his narrators are trustworthy, and the Ḥadīth is Ṣaḥīḥ, as follows.

The authentication of Ḥadīth:
- Narrated by At-Tirmidhī in the Book of Invocations, chapter from it (3513) and he said: This is a Ḥasan and Ṣaḥīḥ Ḥadīth. Likewise, Ibn Mājah narrated it in the book of supplication, the chapter of supplication for forgiveness and wellness (3850), and Ahmad in ((Al-Musnad)) 7/245 (24856 – 24967 – 24969), and Isḥāq bin Rahawayh in ((Musnad)) 3/748 (1361), and Al-Ḥākim in ((Al-Mustadrak)) 1/712, and he said: This is a Ṣaḥīḥ Ḥadīth on The condition of the two Sheikhs, but they did not report it, and adh-Dhahabī agreed with him, and it was narrated by Al-Bayhaqī in ((Shu`b Al-Imān)) 3/339 (3701) and An-Nawawī declared it Ṣaḥīḥ in ((Al-Adhkār)) (p. 204), and Al-Albānī in ((Ṣaḥīḥ Sunan Ibn Mājah)) (3119).

bin ‘Amr, on the authority of Sālih, on the authority of Al-’Umari, on the authority of ‘Asim bin ‘Ubaidullah, on the authority of ‘Abdullāh bin ‘Amer bin Rabi’a, he said the Prophet (PBUH) said: **((whoever performs the sunset and the night prayers of the Night of Decree, he has taken his portion from it.))** (1)

(1) **[3583] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak, including, Rabāh ibn ʿUbaydullah, Munkar in Ḥadīth, ʿAṣim ibn ʿUbaydullah Allah weak, Ṣāliḥ is accused of Suqūṭ and Fāris is not reliable, and Muḥammad ibn Isḥāq ibn Sahl, and Saʿīd ibn ʿĪsá, I could not find their biography.

The authentication of Ḥadīth:

- I did not find it in this way, and its meaning came in Ḥadīths:
- The first: From the Ḥadīth of Anas ibn Mālik, May Allah be pleased with him, with the wording: ((Whoever prays Maghrib and ʿIshā’ in congregation until the end of the month of Ramadan, then he has attained abundant luck from Laylat al-Qadr)).
- Narrated by Al-Bayhaqī in ((Shu’ab Al-Imān)) 3/340 (3707) and in its chain of transmission Yaḥyá ibn ‘Uqbah ibn Abī Al-Izār, Abū Ḥātim said: The Ḥadīth is Matrūk (denounced), and Ibn Ma’īn said: It is nothing, and Abū Zar’ah said: The Ḥadīth is weak. See: ((al-Jarḥ wat-Ta’dīl)) by Ibn Abī Ḥātim 9/179.
- It was narrated by Abū Nuʿaym in ((Ḥilyat Al-Awliyā’)) 5/64, and from his path Ibn Al-Jawzī reported it in ((Al-‘Ilal Al-Mutanāhiyah)) 2/40 (877) and he said: This Ḥadīth is not Ṣaḥīḥ, and Abū Al-Fatḥ is unknown, Ibn ʿUday said: the general Ḥadīth of Ṣalt ibn Al-Ḥajjāj is Munkar.
- It was also narrated by Al-Salt Ibn ʿUday in ((Al-Kāmil)) 5/131, and Al-Khaṭīb in ((Tārīkh Baghdād)) 5/330.
- The second: From the Ḥadīth of Abū Hurayrah, may Allah be pleased with him, narrated by Ibn Khuzaymah in his ((Ṣaḥīḥ)) 3/332 (2195) and from his path, Al-Bayhaqī reported it in ((Shu’b Al-Imān)) 3/340 (3706) with the wording: ((Whoever prays the last night prayer in congregation in Ramadan, as it has caught up with Laylat al-Qadr.” In its chain of transmission, Uqbah ibn Abī Al-Ḥasnā’ is unknown, as in ((Lisān Al-Mizān)) by Ibn Ḥajar 4/215.
- The third: From the Ḥadīth of Abū Umāmah, may Allah be pleased with him, narrated by al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 8/179 (7745), and he also narrated it in ((Musnad ash-Shāmyyīn)) 2/43 (889) with the wording: Whoever prays the evening prayer in congregation has taken from His luck is from Laylat al-Qadr, and its chain of narrators is Matrūk, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/183.
- Fourth: Imām Mālik narrated in ((Muwaṭṭa’)) 1/321 he said: I was informed that Saʿīd ibn Al-Musayyib used to say: Whoever performs ‘Ishā’ prayer on the night of decree, he has taken his share from it.
- Ibn ʿAbd al-Barr said in ((Al-Istithkār)) 10/343: Like this is not an opinion, This is based on Tawqīf (based solely on Qurʾān and Ṣaḥīh Sunnah, with no room for personal opinion), and Saʿīd’s Mursal is one of the most correct Mursals.

(Qur'ān 97:3) ﴿ The Night of Glory is better than a thousand months.﴾

[3584] Abū ʿAmr Al-Fūrati reported to us on the authority of Abū Mūsá, on the authority of Mūsá bin Abdul-Mumin, on the authority of Abū Musab, on the authority of Mālik that he heard in whom he trusts that the Messenger of Allah (PBUH) was shown the lifespans of the people (who had gone) before him, or what Allah willed of that, and it was as if the lives of the people of his community had become too short for them to be able to do as many good actions as others before them had been able to do with their long lives, so Allah gave him Laylat al- Qadr, which is better than a thousand months. (1)

They argued about the reason behind this number:

[3585] Al-Ḥusayn bin (Muḥammad bin) Al-Ḥusayn Al-Thaqafi reported to us on the authority of Al- Faḍl bin Al- Faḍl Al-Kindi, on the authority of ʿAbd-al-Raḥmān bin Abi Hatim, he said: It was read to Yūnus bin Abdul-ʿAla, on the authority of Ibn Wahb, on the authority of Maslama, on the authority of ʿAlī bin ʿUrwah, he said: The Messenger of Allah (PBUH) once mentioned four of the children of Israel who worshiped Allah for eighty years, and did not disobey Him for the blinking of an eye (i.e. a moment). He (PBUH) mentioned Ayyūb, Zakaria, Ezekiel bin Al-Agouz, and Joshua bin Nun. He said: the companions of the Messenger of Allah (PBUH) were amazed at them; then Jibril came to him and said: O Muḥammad, your people is amazed at the worship of these people for eighty years as they did not disobey Allah for the blinking of an eye (i.e. a moment), for Allah revealed to you something

- I said: Yet it is weak as it appears.
- In conclusion: Nothing is correct in this regard as far as I know, and Allah knows best.

(1) **[3584] The assessment of the reliability of the chain of transmitters:** Mursal, and Mūsá ibn ʿAbd al-Mu'min I did not find it, and Abū ʿAmr al-Furātī was mentioned with Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- Narrated by Mālik in ((Muwaṭṭaʾ)) 1/321 (15) and narrated by Al-Bayhaqī in ((Shuab Al-Imān)) 3/323 (3667).
- Ibn ʿAbd al-Barr said in ((al-Istithkar)) 10/342: This is one of the four Ḥadīths that are not found in anything other than ((Al-Muwaṭṭaʾ)) neither attributed nor Mursal.

better than that, then he recited: ﴿Indeed, ⌜it is⌝ We ⌜Who⌝ sent this ⌜Quran⌝ down on the Night of Glory﴾ This is better than what you and your nation are amazed at. He said: So the Prophet (PBUH) and his people rejoiced. (1)

[3586] Abū ʻAmr Al-Fūrati reported to us on the authority of Muḥammad bin Ishaq, on the authority of Sa'īd bin ʻĪsá, on the authority of Faris bin ʻAmr, on the authority of Sālih, on the authority of Muslim bin Khālid, on the authority of Ibn (Abi) Najih, he said the Prophet (PBUH) mentioned a man of the children of Israel; who kept his weapons for the sake of Allah for a thousand months(2), so that the Muslims were amazed, then Allah Almighty revealed **"Indeed, ⌜it is⌝ We ⌜Who⌝ sent this ⌜Quran⌝ down on the Night of Glory.**

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(1) **[3585] the assessment of the reliability of the chain of transmitters:**
- It is very weak, including Maslamah ibn ʿAlī Al-Khashnī, and ʿAlī ibn ʻUrwah are both Matrūk, and the report is Mursal.

The authentication of Ḥadīth:
- It was reported by Ibn Kathīr in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 14/405 on the authority of Ibn Abī Ḥātim. He said: Yūnus narrated to us about it.
- As-Suyūṭī mentioned it in ((Ad-Durr Al-Manthūr)) 6/629, and attributed it to Ibn Abī Ḥātim.

(2) **[3586] The assessment of the reliability of the chain of transmitters:** mursal, very weak for the case of Fāris ibn ʿAmr, Ṣāliḥ ibn Muḥammad, and Muḥammad ibn Isḥāq and Saʿīd ibn ʿĪsá, I did not find them.

The authentication of Ḥadīth:
- Narrated by Al-Bayhaqī in ((Al-Sunan Al-Kubrá)) 4/306 (8305). It also contains: On the authority of Ibn Abī Najīh on the authority of Mujāhid that the Prophet (P.B.U.H), Al-Bayhaqī said: This is Mursal.
- And the compiler made it from the Mursal of Ibn Abī Nājih, and he is one of those who narrate on the authority of Mujāhid, so he may mention it at one time, and at another time he omit it, and Allah knows best.
- In addition, Ibn Al-Mundhir and Ibn Abī Ḥātim reported it on the authority of Mujāhid.
- See: ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/629, ((Tafsīr al-Qur'ān al-ʻAẓīm)) by Ibn Kathīr 14/405.
- And Al-Wāḥidī reported it in ((Asbāb An-Nuzūl)) (P. 486) via Ibn Abī Nājiḥ on the authority of Mujāhid in a Mursal form.
- It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/259 on the authority of Mujāhid as Mawqūf, and in its chain of transmission is Muḥammad ibn Ḥamīd Al-Rāzī, and al-Muthanná ibn aṣ-Ṣabbaḥ, both are weak.

And what will make you realize what the Night of Glory is?"

It is said: That man is Shamson, peace be upon him, and his story was transmitted, according to Wahb bin Munabbih: that he was a Muslim man, and his mother had appointed him Nazīr, and he was from a village of the Romans whose people used to worship idols, and his house was miles away from them. Then, he used to invade and strive them alone for Allah's sake, killing and taking captives and properties, and he used to confront them only in Lahayy Ba'ir. When they were fighting and he defeated them, he became thirsty, so spring would gush out from the rock in Lahayy Ba'ir, so he drank until his thirst quenched. He was also given strength and superpower; neither iron nor anything else could bind him, and he was also striving against them in the name of Allah and satisfying his need from them, while they failed to defeat him. Next, they said: You would never be able to defeat him except by the help of his wife, so they entered upon his wife and bribed her, she accordingly said: Yes, I would bind him, so they gave her a tight rope and said to her: when he slept, bind his hand around his neck and we would come to take him. When he slept, she bound his hand around his neck with that rope, but when he got up, he pulled it with his hand, so it fell down. He asked her: Why did you do that? She said: I just wanted to test your strength. I have never seen someone strong like you. Then, she sent to them that I had tied him with a rope, but it was of no benefit, so they sent iron shackles, and they said: When he fell asleep, put it around his neck, and she did and tightened them around his neck, however, he got up and pulled them, so they fell down. He also asked her: Why did you do that? She said: I wanted to test your strength, I have never seen someone like you in this world, O Shamson. Is there nothing in this world that can defeat you?! He replied: No, except for one thing. She said: What is it? He refused to tell her, saying: I would never tell you about it, so she continued to ask about that- he had a lot of hair- till he said to her: Woe to you, my mother appointed me Nazīr, so nothing will ever defeat me except my hair. When he slept, she bounded his hand around his neck with the hair of his head, and sent to them to take him. Thus, they cut off

his nose and ears, gouged out his eyes, and made him stand in the middle of the city that was with powerful authority, and its king had ordered his people to see the defeated Shamson. On that occasion, Shamson supplicated Allah to give him power over them, so He ordered him to take two pillars of the city on which the king and his people stood, so he pulled them all, and Allah restored his eyesight, then the city was demolished with the king and the inhabitants.

It was said: (in the past) a man only deserved to be called worshiper when he worshipped Allah for a thousand months, which is eighty-three years and four months, so Allah Almighty made for the people of Muḥammad, peace be upon him, a night better than a thousand months in which they used to worshipped. Abū Bakr Al-Warraq said: The reign of Solomon, peace be upon him, lasted for five hundred months, and the reign of Ẕul-Qarnain was five-hundred months, so it is possible that the meaning of the verse, Laylat al-Qadr is better, for those who realized it, than the reigns of Solomon and Ẕul-Qarnain, peace be upon both of them.

[3587] Ibn Fnjwyh reported to me on the authority of Ibn Shanbeh, on the authority of ʿAbdullāh bin Muḥammad Al-Ashqar, on the authority of Zayd bin Akhzam, on the authority of Abū Dawūd, on the authority of Al-Qāsim bin Al- Faḍl, on the authority of Yūsuf bin Mazen Al-Rasibi, he said: A man came to Al- Ḥasan bin ʿAlī, Allah be pleased with them, and said: You blackened (letting the down) the faces of the believers. You went to this man, i.e. Muawiya, Allah be pleased with him, and pledged allegiance to him. Al- Ḥasan said: Do not rebuked me, for the Messenger of Allah (PBUH) was shown in his dream Banu Umayya preaching on his pulpit, a man after a man, so he (PBUH) was grieved about that, so Allah revealed: ﴿Indeed, We have granted you ˹O Prophet˺ abundant goodness.﴾ (Qurʾān 108:1) and ﴿Indeed, ˹it is˺ We ˹Who˺ sent this ˹Quran˺ down on the Night of Glory. And what will make you realize what the Night of Glory is? The Night of Glory is better than a thousand months.﴾ (Qurʾān 97:1-3). Al- Qāsim said: We counted the reign

of the Umayyads, so it is a thousand months, neither more nor less. (1)

The commentators said: It means one good deed on the Night of Decree is better than the deeds of a thousand months that do not include the Night of Decree.

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(1) **[3587] The assessment of the reliability of the chain of transmitters:**

- It is weak, and its text is Matrūk, and in its chain of transmission there are those who did not mention a wound or an amendment.

The authentication of Ḥadīth:

- It was narrated by At-Tirmidhī in the Book of Interpretation, Chapter: From Surat Al-Qadr (3350) and he said: This is a strange Ḥadīth, we only know it from this aspect of the Ḥadīth of Al-Qāsim ibn Al-Faḍl. It has been said: On the authority of Al-Qāsim ibn Al-Faḍl, on the authority of Yūsuf ibn Māzin. Al-Qāsim ibn Al-Faḍl Al-Hamdanī is trustworthy, and Yaḥyá ibn Saʿīd, ʿAbd al-Raḥman ibn Mahdi trusted him, and Yūsuf ibn Sā'īd is an unknown man, and we do not know this Ḥadīth on this wording except from this route.
- Al-Ḥākim narrated it in ((Al-Mustadrak)) 3/186 (4796) and what follows, and Adh-Dhahabī said: I do not know whose defect it was. And he narrated it on 3/192 (4811) and Adh-Dhahabī deleted it in ((Talkhīs) because of its weakness.
- It was narrated by al-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 3/89 (2754), and Al-Bayhaqī in ((Shuab al-Imān)) 3/323 (3669).
- And from the path of Yūsuf ibn Māzin Al-Rāsibī, as well, and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/260, and it includes ʿĪsá ibn Māzin, and perhaps it is a Taṣḥīf (mispronunciation)
- And the Ḥadīth Ibn Kathīr said about it in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 14/404-405: It is very reprehensible, and he quoted his sheikh Al-Muzzī as saying: It is extremely rejected Ḥadīth. He also said, after mentioning the difference in Yūsuf ibn Māzin, and this requires confusion in this Ḥadīth. And his weakness is also in terms of the fact that the reign of the Umayyads exceeds a thousand months, unless he omits from their period the days of Ibn al-Zubayr, in which case he approximates it. Likewise, the surah is Meccan, and the minbar was made in Medina and so forth.
- And it came from the Ḥadīth of ʿAbdullah ibn ʿAbbās, narrated by Al-Khatīb in ((The History of Baghdad)) 8/280.
- It was narrated by Ibn Al-Jawzī in ((Al-ʿIlal Al-Mutanāhiyah)) 1/293 (473), and he said: This Ḥadīth is not Ṣaḥīḥ, and Aḥmad ibn Muḥammad ibn Saʿīd is Ibn ʿUqdah. Ad-Daraqutnī said: He was a bad man. And most of the men of this attribution are unknown.
- Ibn al-Qayyim said in ((Al-Manār Al-Munīf)) (p. 117): Every Ḥadīth in denouncing the Umayyads is a lie.
- Furthermore, the Ḥadīth was said by Al-Albānī in ((Ḍa'īf Sunan At-Tirmidhī)) (663): Its chain of transmission is weak, confused, and its text is Munkar.

Al-Rabi' narrated on the authority of Abū Al-'Aaliyah, he said: The Night of Decree is better than the life of a thousand months.

(Q.97:4) ﴿ That night the angels and the ˹holy˺ spirit descend, by the permission of their Lord, for every ˹decreed˺ matter.﴾

According to Mujāhid, the greetings of the angels and the Holy Spirit upon you that night is better than the greetings of people upon you for a thousand months.

Talha bin Masraf recited {tanazalu} without doubling.

{al-rūḥu} means Jibrīl (PBUH) according to the majority of the commentators, and the following is cited as a proof:

Qtādh narrated on the authority of Anas that the Messenger of Allah (PBUH) said: **((when lailat al-qadr comes Jibrīl descends with a company of angels who invoke blessings on everyone who is standing or sitting and remembering God who is great and glorious.))**

The spirit is a group of angels, the angels do not see them except that night, and they are still descending from sunset to dawn, Ka'b and Muqātil bin ḥyyān said. The spirit is a great angel, Al-Wāqidī said.

﴿…by the permission of their Lord, for every ˹decreed˺ matter.﴾: by His command with every command which Allah has decreed from that year to the following one; such as His saying: ﴿protecting them by Allah's command…﴾ (Qur'ān 13:11)

[3588] Muḥammad bin 'Abdūs reported to us on the authority of Muḥammad bin Ya'qūb, on the authority of Muḥammad bin Al-Jahm, on the authority of Yaḥyá bin Ziyad Al-Farra, on the authority of Abū Bakr bin 'Ayyash, on the authority of Al- Kalbī, on the authority of Abi Saleh, on the authority of Ibn Abbās that he was reciting: {min kulli amrin salāmun[1], 'for

(1) **[3588] The assessment of the reliability of the chain of transmitters:**
- Al-Kalib is very weak and accused of lying, and Abū Ṣāliḥ is weak
The authentication of Ḥadīth:
- It was reported by Al-Farrā' in ((Ma'ānī al-Qur'ān)) 3/280, and from his path the compiler who recorded it, and Aṭ-Ṭabarī narrated it in ((Jāmi' Al-Bayān)) 30/260.

every ˹decreed˺ matter. It is all peace'} and this recitation was also narrated on the authority of ʿAlī bin Abi Talib, Allah be pleased with him, and ʿIkrimah, and it has two meanings:

The first: greeting from every angel

The second: {min} implies the meaning of {ala, 'upon'}, i.e. peace, from the angels, be upon every Muslim, likewise, His saying: ﴿And We made him prevail over those who had rejected Our signs.﴾ (Qur'ān 21:77) {min} implies the meaning of {ala, 'over'}

However, the correct recitation is according to the majority of the reciters, and it follows the script of the Qur'an, because it does not contain ya'.

(Qur'ān 97:5) ﴿ It is all peace until the break of dawn.﴾: Laylat al-Qadr is safe, peace and good in which there is no evil.

According to Ad-Dahhak, when that night comes, Allah does not decree anything but well-being. As for the other nights, He decrees affliction and well-being.

Mujāhid said: that night is safe in which Satan cannot do evil, nor cause harm. Al-Sha'bi and Mansūr bin Zazan said: It is the salutation of the angels on Laylat al-Qadr to the people of the mosques starting from the sunset till the break of dawn; they pass by every believer and say: Peace be upon you, O believer.

{ ḥattā, 'until'}implies the meaning of {to}; until the rising of the dawn.

{ maṭliʿi }was recited with kasra according to Yaḥyá bin Thab and Al-A'mash, and Al-Kisa'i, while { maṭlaʿi }was recited with fatha according to other reciters, and it is the correct because { maṭlaʿi} means emergence or rising. On the other side, { maṭliʿi } means the position of rising so it is verbal noun not noun, Allah knows best.

Chapter (98) Surat l-bayinah (The Clear Evidence)

It is Madinan, and it consists of three hundred and ninety-nine letters, ninety-four words, and eight verses.

[3589] Abū ʿAbd-al-Raḥmān Muḥammad bin Al-Ḥusayn bin Muḥammad bin Mūsá Al-Nisaburi and Abū Al- Ḥusayn ʿAlī bin Muḥammad bin Al- Ḥasan Al-Jurjānī reported to us on the authority of Muḥammad bin Muḥammad bin Yaʿqūb, on the authority of Muḥammad bin Mūsá bin Al-Nu'man, on the authority of Fahd bin Suleiman, on the authority of Iṣḥāq bin Bishr, on the authority of Mālik bin Anas, on the authority of Yaḥyá bin Sa'īd, on the authority of Sa'īd bin Al- Musayyab, on the authority of Abū Darda', Allah be pleased with him, he said: The Messenger of Allah (PBUH) said: **((Were people to know the blessing of Surat** ﴿The disbelievers from the People of the Book﴾**, they would abandon their family and money and learned it.))** A man of Khuza'a said: What is its reward, O Messenger of Allah? The Messenger of Allah (PBUH) said: A hypocrite never recites it, nor a servant in whose heart there is doubt about Allah. By Allah, the favorite angels have been reciting it since Allah created the heavens and the earth, without rest. There is no slave who recites it at night but God sends angels to protect his religion and his life, as well as they pray to Allah to forgive him and bestow mercy upon him. If he recites it during the day, he will be rewarded like the amount of the light illuminated the day and the darkness of the night)). A man from Qais Ghaylan said: tell us more about this hadith, O Messenger of Allah, let my father and mother be sacrificed for you. So the Messenger of Allah (PBUH), said: ((learn ﴿What are they asking one another about?﴾ (Qur'ān 78:1), ﴿Qāf. By the glorious Quran!﴾ (Qur'ān 50:1), ﴿By the sky full of constellations,﴾ (Qur'ān 85:1), and ﴿By the heaven and the nightly star!﴾ (Qur'ān 86:1). Were you to know the blessing of them, you would stop your affairs, and you would learn them with which draw closer to Allah; thus He forgives all sins except polytheism, and keep in mind that ﴿

Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything.﴾ (Qur'ān 76.1) will dispute on behalf of the one who recites it on the Day of Resurrection, and it will seek forgiveness from Him.)) (1)

[3590] Al-Khabbāzī reported to us on the authority of Zafran, on the authority of Ibn Abi Dawūd, on the authority of Muḥammad bin ʻAsim, on the authority of Shababa bin Suwar, on the authority of Mukhlad bin Abdullwahid, on the authority of ʻAlī bin Zayd, on the authority of Zar (bin Habish), on the authority of Ubayy (bin Ka'b) he said: The prophet (PBUH) said: ((whoever recites ﴿The disbelievers from the People of the Book﴾, he will be with the best of creatures on the Day of Resurrection, whether in the case of travelling or remaining the one place.)) (2)

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(1) **[3589] The assessment of the reliability of the chain of transmitters:**

- Mawḍūʿ. It blemish is Isḥāq ibn Bishr Al-Kāhlī attributed it to him as a liar, and there are those in it whom I did not find, and there are those who are not reliable, and those who are not mentioned with Jarḥ or Taʾdīl.

The authentication of Ḥadīth:

- Narrated by Al-Ramhurmuzī in the book ((Al-Muḥdith al-Faṣīl)) (p. 315) (210), he said: Muḥammad ibn ʿAbdullah Al-Ḥaḍramī narrated to us, he said: Abū ʿAbd al-Raḥman ibn Numayr said to me: Go to Al-Haytham ibn Khashab and write about him, for he has written, so I went to him and said Mālik ibn Anas narrated to us, so he mentioned it. Al-Ḥaḍramī said: I came to Abī ʿAbd al-Raḥman ibn Numayr and delivered this Ḥadīth to him, and he said: This has sufficed us for his provision, so do not return to him.
- Al-Khatīb narrated it in ((Al-Ruwāh ʻAn Mālik)) he said: ʿAlī ibn Aḥmad ibn Muḥammad Al-Rāzī narrated to me, Abū Al-Ḥasan ʿAlī ibn Ibrāhīm ibn Ḥammād Al-Qaḍī narrated to us, Muḥammad ibn ʿAbdullah Al-Ḥaḍramī narrated to us about it.
- Al-Khatīb said, commenting on what Ibn Numayr said: It means that the narration of such a Ḥadīth: shows the state of its narrator; Because it is a false Ḥadīth that has no basis.
- See: ((Lisān Al-Mizān)) by Ibn Ḥajar 6/271.
- It was narrated by Al-Wāḥidī in his Tafsīr ((Al-Wasīṭ)) 4/538 via the compiler
- Al-Daylamī mentioned it in ((Musnad Al-Firdaws)) 2/42 (2242).
- And see: ((Tanzīh Ash-Sharīʾah)) by Ibn Iraq 1/295.

(2) **[3590] the assessment of the reliability of the chain of transmitters:**

- Mawḍūʿ, including Mukhallad ibn ʿAbd al-Wāḥid and Ibn Jadʿān are weak, and Zafrān was not mentioned with Jarḥ or Taʾdīl.

The authentication of Ḥadīth:

- It was mentioned repeatedly at the beginning of the Surahs.

[3591] Al-Ḥusayn bin Muḥammad bin ʿAbdullāh Al- Sufyānī reported to us on the authority of Muḥammad bin Al- Ḥasan bin ʿAlī, on the authority of Abū ʿAlī Al-Mawsili, on the authority of Muḥammad bin Al- Muthanná, on the authority of Ghandar, on the authority of Shu'bah, he said: I heard Qtādh narrate on the authority of Anas, he said: The Messenger of Allah (PBUH) said to Ubayy bin Ka'b: **((Verily Allah, the Exalted and Glorious, has commanded me to recite ﴿The disbelievers from the People of the Book﴾ to you, whereupon he said: (Has) Allah mentioned my name to you? He said: Allah has mentioned your name to me. Thereupon he began to shed tears (of joy))).** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Q.98:1) ﴿The disbelievers from the People of the Book and the polytheists were not going to desist ˹from disbelief˺ until the clear proof came to them﴾ the People of the Scripture refers to the Jews and the Christians, the polytheists means the idolaters. {Munfakkīna} means they were not going to abandon their ways, whereas the linguists stated that {Munfakkīna} means to continue to do so and so, according to Arabs. It also originally refers to opening; such as to open the book and the anklet, and the poet said:

I swore that my blade-cutting sword made by India would still serve as the lining for the backing.

﴿until the clear proof came to them﴾: the clear proof, namely, Muḥammad

(1) **[3591] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh, I did not find a biography for him, and the rest of his narrators are trustworthy, and the Ḥadīth is Ṣaḥīḥ, as in the authentication.

The authentication of Ḥadīth:
- Al-Bukhārī reported it in the Book of Interpretation: Interpretation of Surat Al-Bayyinah (4959).
- It was reported by Muslim in the Book of Travelers' Prayer and its Shortening, Chapter: Desirability of reciting the Qur'ān for people of virtue and skill in it, even if the reciter is better than the one recited to him (799), and Abū Yaʿlá al-Mawṣilī reported it in his ((Musnad)) 5/352 (2995) and from his path the compiler, he reported it.
- Benefit: Ibn Kathīr said in ((Tafsīr al-Qur'ān al-ʿAẓīm)) by Ibn Kathīr 14/421: The Prophet (P.B.U.H) recited this surah to him to confirm him and increase his faith.

(PBUH) came to them with the Qur'an, accordingly he explained their misguidance and ignorance, and called them to faith. These infidels did not abandon the description of Muḥammad (PBUH) in their Book, until he was sent, and then they become divided, Ibn Kaysān said. Then He explained the clear proof, saying:

(Qur'ān 98:2) ﴿ a messenger from Allah, reciting scrolls of ˹utmost˺ purity,﴾ such as His saying: ﴿Lord of the Throne, the All-Glorious, Doer of whatever He wills.﴾ (Qur'ān 85:15, 16).

The Prophet is reciting pages purified of all falsehood.

(Qur'ān 98:3) ﴿containing upright commandments.﴾, wherein are upright precepts, written rulings that are upright.

(Qur'ān 98:4) ﴿It was not until this clear proof came to the People of the Book that they became divided ˹about his prophethood˺﴾

Those who were given the Scripture did not become divided, regarding belief in him, except after the clear proof had come to them; as he is mentioned in their Book that he is the Messenger of Allah.

The scholars said: From the beginning of the surah to His saying, ﴿containing upright commandments﴾ is with regard to those who believe among the People of the Book and the polytheists, and from His saying "It was not until this clear proof came to the People of the Book that they became divided" regarding those who did not believe among the People of the Book after demonstrating the arguments. (1)

Some linguists: {munfakkīna} means they will be perished; such as it is said: The gap of a woman during giving birth, which is to separate and it will never heal, so she perishes. Accordingly, the verse mean they were doomed and tormented only after the argument was demonstrated against them by sending the Messenger and revealing the Book. (2)

(1) See: ((Maʿālim at-Tanzīl)) by al-Baghawī 8/495, "Al-Jāmiʿ li Aḥkām al-Qur'ān" by Al-Qurṭubī 20/143, and sheikh al-Islām Ibn Taymīyah graded it as weak in ((Majmūʿ al-Fatāwá)) 16/489. He said: The People of the Book were divided and differed before Muḥammad was sent to them and Allah Almighty stated that in more than one place.

(2) See: ((Ma'līm at-Tanzīl)) by al-Baghawī 8/496, and its opposite is likely, ((Al-Baḥr al-Muḥīṭ)) by Abī Ḥayyān 8/495, ((Majmūʿ al-Fatawā)) by Ibn Taymiyyah 16/486,

{wal-mush'rikuna} is recited in nominative case according to Al-'Amash ans it is mentioned in the copy of 'Abdullāh as well as the recitation of Ubayy, saying {{wal-mush'rikuna munfakkīna ḥattāta tiyahumu l-bayinatu rasūlun minal-lahi, (The disbelievers from the People of the Book and the polytheists were not going to desist ˹from disbelief˺ until the clear proof came to them, a messenger from Allah)} is mentioned in the accusative case for being circumstantial phrase.

(Qur'ān 98:5)﴿even though they were only commanded to worship Allah ˹alone˺ with sincere devotion to Him in all uprightness, establish prayer, and pay alms-tax. That is the upright Way.﴾

{even though they}: the disbelievers; they were only commanded, in their Scripture, the Torah and the Gospel, to worship Allah, devoting (monotheism and obedience) religion purely to Him, and abandoning all fake religions and turning to Islam. {ḥunafāa}means the pilgrims according to ibn Abbās, and it means circumcision, the prohibition of mothers, daughters, sisters, paternal aunts and maternal aunts, and the performance of rituals, Qtādh said. Sa'īd bin Jubayr said: this who was circumcised and performed Hajj, the Arabs called him hanīf.

﴿…establish prayer, and pay alms-tax. That is the upright Way.﴾:

{dīnu, 'religion'} is modified by {l-qayimati, 'upright'}, despite {dīnu, 'religion'} is masculine, {l-qayimati} is feminine because {l-qayimati} referred it to Sharia)the divine law). It was also said: ha' of l-qayimati is in terms of exaggeration.

((Tahdhīb al-Lughah)) by Al-Azharī 9 /458 (Fakka).

- sheikh al-Islām, may Allah have mercy on him, simplified and discussed these sayings, and he favored what Ibn 'Aṭīyah, may Allah have mercy on him, mentioned in ((Al-Muḥarrar Al-Wajīz)) 5/507 by saying:
- A third and unique meaning can by interpreted here in the verse, that is, those people will never be free from Allah's command and His power until he sent down for them a warning messenger to raise argument against them and the blessing will be perfect on those who embraced Islam. It is as if He said: They would never be left in vain, and this meaning has matches in the Book of Allah (May He be glorified and exalted).
- And see: ((Majmū` Al-Fatāwá)) by Ibn Taymiyyah 16/482 and beyond. For no discussed this issue as sheikh al-Islām did as far as I know.

[3592] I heard Professor Abū Al- Qāsim Al-Habibi say: I heard Abū Sahl Muḥammad bin Muḥammad bin Al-Ash'ath Al-Taleqani say: {l-qayimati} means the above-mentioned commandments, and {dīnu} means religion which is genitive, accordingly, it means it is the religion of the upright commandments, such as He said: ﴿and revealed to them the Scriptures in truth to judge among people regarding their disputes.﴾ (Qur'ān 2:213). (1)

Al-Naḍr bin Shumail said: I asked Al-Khalil bin Aḥmad about His saying, ﴿containing upright commandments.﴾

He said: {l-qayimati} is the plural of {l-qiyam}, and {l-qiyam}and {l-qayim} share the same meaning, so the verse means: that is the religion of those who testify monotheism.

(Qur'ān 98:6) ﴿ Indeed, those who disbelieve from the People of the Book and the polytheists will be in the Fire of Hell, to stay there forever. They are the worst of ˹all˺ beings.﴾ those are the worst of creatures. {l-bari'ati} was recited with hamz rather than ya' according to Nafi. Likewise, Ibn Dhakw ān narrated on the authority of the reciters of Ash-Sham, who recited it with hamz; {l-bari'ati} was derived from bara'a (created), such as Allah Almighty said: ﴿before We bring it into being﴾ (Qur'ān 57:22).

On the other side, other reciters also recited it with doubling based on two perspectives:

The first: the doubling is instead of hamz, and the second: it was derived from bar'a which is the dust, and the Arabs used to say: on your mouth, there is dust. Accordingly the verse means those who were created from dust.

(Qur'ān 98:7) ﴿ Indeed, those who believe and do good—they are the best of ˹all˺ beings.﴾

(Qur'ān 98:8) ﴿ Their reward with their Lord will be Gardens of Eternity, under which rivers flow, to stay there for ever and ever. Allah is pleased with them and

(1) **[3592] The assessment of the reliability of the chain of transmitters**
- The compiler's sheikh was impugned by al-Ḥākim.
The authentication of Ḥadīth:
- ((Al-Muḥarrar Al-Wajīz)) 5/508, ((Tafsīr Al-Qurṭubī)) 20/144.

they are pleased with Him. This is ˹only˺ for those in awe of their Lord.﴾

As-Sadiq said: {Allah is pleased with them} in terms of care, support and success, {and they were pleased with Him} because He granted them by following His Messenger and accepting his religion.

Ibn Zanyār: {and they were pleased with Him} in terms of their pleasure with His laws, and {Allah is pleased with them} means He guides them to be pleased with Him. Muḥammad bin Al- Faḍl: Spirit and comfort lie in the pleasure, certainty and pleasure are Allah's greatest gate and the relief of worshipers.

Muḥammad bin Khafīf: the pleasure is divided into two parts, to accept Him as you Lord and to be pleased with Him; to be pleased with Him as the Lord and the Ruler, and to be pleased with what He decrees.

It was said: the pleasure means to be subjected to Him. The pleasure is the heart should be pleased with the bitterness of the decree, Dhul-Nun said.

Ḥārith (Al-Muhasibi): the pleasure is tranquility of the heart with what Allah decrees. Abū ʻUmar Al-Dimashqī: the pleasure is the final stage of patience.

Abū Bakr bin Taher: the pleasure is the heart becames free from hatred so that there is nothing but joy and happiness. Al-Wāsiṭī: It is to look at things with pleased eye so that nothing will anger you except what angers your Lord. Ibn ʻAtā': It is to consider the old choice of Allah for the servant, so that he will never anger on His decrees.

[3593] I heard Muḥammad bin Al-Ḥusayn bin Muḥammad narrate on the authority of Muḥammad bin Aḥmed bin Ibrāhīm, on the authority of Muḥammad bin Al-Hussein, on the authority of ʻAlī bin Abdul Hāmid, on the authority of Al-Sari, he said: If you are not pleased with Allah, how do you ask Him to be pleased with you? (1)

(1) **[3593] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak; due to the weakness of compiler's sheikh Abū ʿAbd al-Raḥman al-Sulamī.

The authentication of Ḥadīth:
- It was mentioned by al-Salami in ((Ḥaqīq at-Tafsīr)) 372/b.
- See: ((Ma'ālim at-Tanzīl)) by Al-Baghawī 8/497 and Al-Sirri's book to As-Sindī, ((Al-Muḥarrar Al-Wajīz)) by Ibn ʻAṭīyah 5/509, ((Lubāb at-Ta'wīl)) by Al-Khāzin 4/456.

Chapter (99) sūrat l-zalzalah (The Earthquake)

It is Meccan, and it consists of one hundred and forty-nine letters, thirty-five words and eight verses.

[3594] Yaʿqūb bin Aḥmed bin Al-Sari Al-Aroudi reported to us on the authority of Darb Al-Hajib, Muḥammad bin ʿAbdullāh Al-ʿUmani, on the authority of Abū Al- Qāsim Al-Ta'i, on the authority of Ubayy, on the authority of ʿAlī bin Mūsá Al-Rida, on the authority of Abi Mūsá bin Ja'far, on the authority of Abi Ja'far bin Muḥammad, on the authority of Abi Muḥammad bin ʿAlī, on the authority of my father, ʿAlī bin Al-Hussein, on the authority of my father, Al-Ḥusayn bin ʿAlī, on the authority of my father ʿAlī bin Abi Talib, Allah be pleased with them, he said: The Messenger of Allah (PBUH) said: **((Whoever recites { When the earth is shaken ⌜in⌝ its ultimate quaking} four times, he will be given the reward of the recitation of the entire Qur'an)).** (1)

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(1) **[3594] The assessment of the reliability of the chain of transmitters:**
- Mawḍūʿ, its cause: Abū al-Qāsim al-Ṭā'ī and his father.

The authentication of Ḥadīth:
- Al-Zayla'ī attributed it in ((Takhrīj aḥādīth wa-āthār al-Kashshāf)) 4/262 to Ath-Thaʿlabī only, as well as Ibn Ḥajar in ((Al-Kāf al-Shāf)) and said: Ath-Thaʿlabī reported it from the Ḥadīth of ʿAlī with the chain of transmission of Ahl Al-Bayt, but it is from the narration of Abī Al-Qāsim aṭ-Ṭā'ī, and it is omitted. ((Footnote to the previous reference)).
- This Ḥadīth is part of a copy that the scholars judged to be fabricated, as in the biography of Abū al-Qāsim aṭ-Ṭāyy and his father.
- Al-Manāwī said in ((Al-Fatḥ As-Samāwī)) 3/1114: Ath-Thaʿlabī narrated it from the Ḥadīth of ʿAlī with a very weak chain of transmission. But he is witnessed by what Ibn Abī Shaybah narrated in his ((Musnad))- and I did not find it in the printed book - and Al-Bazzār, as in ((Kashf Al-Astār)) 3/88 (3308) from the narration of Salamah ibn Wardān on the authority of Anas, with a chain of transmission traceable to it {If earthquake} modified a quarter of the Qur'ān)).
- I said: It was also narrated by At-Tirmidhī in the chapters on the virtues of the Qur'ān, the chapter on what came in {When the earth is shaken} [Qur'ān: 99: 1] (2895) from the way of Salamah ibn Wardān, and Salamah is weak.
- See: ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/379, ((Al-Majrūḥīn)) by Ibn Ḥibbān 1/336. And see: ((Silsilat al-Aḥādīth aḍ-Ḍa'īfah)) by Al-Albānī (1484), (1342).

[3595] Muḥammad bin Al- Qāsim reported to me on the authority of Abū Bakr Muḥammad bin Abdullah, on the authority of Al- Ḥasan bin Sufyan, on the authority of ʿAlī bin Hajar, on the authority of Yazīd bin Harun, on the authority of Al-Yaman bin Al-Mughirah, on the authority of ʿAtāʾ, on the authority of Ibn Abbās, he said: The Messenger of Allah said: ((﴿When the earth is shaken ⌜in⌝ its ultimate quaking﴾ is equivalent to half the Qurʾān, "Say, ⌜O Prophet,⌝ ﴿He is Allah—One ⌜and Indivisible⌝﴾ (Qurʾān 112:1) is equivalent to a third of the Qurʾān, and "Say, ⌜O Prophet,⌝ ﴿O you disbelievers!﴾ (Qurʾān 109:1) is equivalent to a quarter of the Qurʾān.)) (1)

(1) **[3595] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, and its defect is Yamān ibn al-Mughirah, weak, and the compiler's sheikh did not mention a wound or an amendment.

The authentication of Ḥadīth:

- It was reported by At-Tirmidhī in the Book of the Virtues of the Qurʾān, Chapter: What came in {If there is an earthquake} (2894), and he said: This is a strange Ḥadīth that we do not know except from the Ḥadīth of Yamān ibn Al-Mughirah. Al-Albānī classed it as weak in "Ḍaʾīf Sunan At-Tirmidhī" (550), and Abū ʿUbayd reported it in ((Faḍāʾil al-Qurʾān)) (p. 262).
- Al-Ḥākim reported it in ((Al-Mustadrak)) 1/754 and said: This is a Ḥadīth whose chain of narrators is Ṣaḥīḥ yet they did not report it, and Adh-Dhahabī followed it by saying: Rather, they classified it as weak.
- It was reported by Ibn ʿUday in his book ((Al-Kāmil)) 8/528, and Al-Bayhaqī in ((Shuʿb Al-Imān)) 2/496 (2514), all of them reported it from the way of Al-Yamān ibn Al-Mughirah, and he is weak.
- And for the Ḥadīth, a witness from the Ḥadīth of Anas ibn Mālik narrated it by At-Tirmidhī in the Book of Virtues of the Qurʾān, chapter: What came in {When the earth is shaken} [Qurʾān: 99: 1] (2893) he said: Muḥammad ibn Mūsá Al-Harashī Al-Baṣrī narrated to us, Al-Ḥasan ibn Salām ibn Ṣāliḥ Al-Bujalī narrated to us, Thābit Al-Bunānī narrated to us on the authority of Anas ibn Mālik He said: The Messenger of Allah (P.B.U.H), said: ((Whoever recites {When the earth is shaken} [Qurʾān: 99: 1] At-Tirmidhī said: this Ḥadīth is Gharīb that we do not know except from the Ḥadīth of this sheikh Al-Ḥasan ibn Salam. I said: He is unknown, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (1244) and it also includes Muḥammad ibn Mūsá ibn Nāfiʿ al-Harashī who is Layyin, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar (6338)
- And see: ((Ḍaʿīf Sunan At-Tirmidhī)).
- The Ḥadīth was classified as weak by Al-Albānī in Silsilat al-Aḥādīth aḍ-Ḍaʾīfah (1342). And it was mentioned with the wording {When the earth is shaken} [Qurʾān: 99: 1] equals a quarter of the Qurʾān)) from the Ḥadīth of Anas, narrated

In the name of Allah, the Most Gracious, the Most Merciful

(Qur'ān 99:1) ﴿ When the earth is shaken ˹in˺ its ultimate quaking ﴾

The earth is rocked for the rising of the Hour, {zil'zālahā} means with its earthquake, and it is recited with kasra according to the majority of the reciters.

[3596] Ibn Fanjawiyah reported to me on the authority of Mukhallad bin Ja'far Al-Baqirhi, on the authority of ʻAbdullāh bin Muḥammad bin Yasin Al-Baghdadi, on the authority of Jamil bin Al- Ḥasan Abū Al-Hasan, on the authority of Aḥmad bin Mūsá, the author of ((al-Lu'lu')), he said: I heard ʻAsim Al-Jahdari recite: {zal'zālahā}with fatha on the Zay(1). {zal'zālahā} is verbal noun such as waswās, (2) Qalqāl, and jarjār. It was also said it is verbal noun when it is recited with kasra, and it is noun when it is recited with fatha.

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by At-Tirmidhī in the chapters on the virtues of the Qur'ān, the chapter on what came in {When the earth is shaken} [Qur'ān: 99: 1] (2895) as it was stated in the authentication of Ḥadīth of the previous Ḥadīth, and Aḥmad in ((Al-Musnad)) 4/92 (12896) and it includes Salamah ibn Wardān weak.

- As for what was mentioned about the virtue of Surah Al-Kafirūn, and that it is equivalent to a quarter of the Qur'ān, then this is Ḥasan, and what was reported that Surah Al-Ikhlās is equivalent to a third of the Qur'ān is Ṣaḥīḥ, and their authentication will come when the compiler interprets these two surahs.

(1) **[3596] The assessment of the reliability of the chain of transmitters:**

- It includes Mukhallad ibn Ja'far got confused. Neither Jarḥ nor Taʿdīl was raised about Aḥmad ibn Mūsá, and Jamīl ibn Al-Ḥasan is a truthful person but makes mistakes.

The authentication of Ḥadīth:

- See it in: ((Mukhtaṣar fī Shawādh al-Qur'ān)) by Ibn Khalawiyeh (p. 177), ((The perverted reading)) by Al-Kirmānī (p. 268), ((Al-Muḥarrar al-Wajīz)) by Ibn ʿAṭīyah 5/510, ((Al-Jāmiʿ li Aḥkām Al-Qur'ān)) by Al-Qurṭubī 20/ 147, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/202, ((Al-Baḥr Al-Muḥīṭ)) by Abī Ḥayyān 8/496.

(2) Al-Waswās: The hidden sound of a wind, Al-Waswās: With Fataḥah refers to noun, same as, Az-Zilzāl and Az-Zalzāl and Al-Waswās with Kasrah refers to infinitive. Al-Waswās with Fatḥah refers Satan, and everything that speaks to you and whispers to you is a name.

- See: ((Lisān al-ʿArab)) by ibn Manẓūr 566/4

(Qur'ān 99:2) ﴿and when the earth throws out ˹all˺ its contents﴾

The earth brings forth its burdens, its hidden treasures and its dead, casting them onto its surface. (1)

(Qur'ān 99:3) "and humanity cries, ﴿What is wrong with it?﴾

(Qur'ān 99:4) ﴿ on that Day the earth will recount everything,﴾

There are fronting and postponing, i.e. it is {on that Day the earth will recount everything, and humanity cries, What is wrong with it}.

According to the commentators, the earth shall inform of the good and evil deeds committed in it. Later, it will tell about the believer on the Day of Resurrection: he testified monotheism, fasted, performed prayers, and worshipped his Lord on my surface, so he will rejoice. It also will witness the disbeliever associated partners with Allah, committed adultery, stole and drank wine on my surface, so he will be rebuked as well as his limbs and the angels will testify against him, with Allah's knowledge of him, until he wishes that he would be driven to the Fire because of shamelessness.

[3597] Abū Bakr Muḥammad bin ʿAbdūs Al-Muzaki reported to us, in writing, on the authority of Abū Nasr Muḥammad bin Hamdawayh (bin Sahl, i.e. Al-Marwazi, on the authority of ʿAbdullāh bin Hammad Al-Amili, on the authority of Sa'īd bin Abi Maryam), on the authority of Rushdin bin Sa'd, on the authority of Yaḥyá bin Abi Suleiman, on the authority of Abi Hazim, on the authority of Anas bin Mālik, he said the Messenger of Allah (PBUH) said: ((The

(1) See: ((Maʿānī al-Qurʾān)) by al-Farrāʾ 3/283, ((Maʿānī al-Qurʾān)) by Az-Zajjāj 5/351, ((Ma'līm at-Tanzīl)) by al-Baghawī 8/501.
- The compiler combined the saying of Ibn 'Abbās: What is in it from the dead, and the saying of ʿAṭīyah: Its treasures, as in ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/202, and Ibn ʿAṭīyah responded in ((Al-Muḥarrar al-Wajīz)) 5/510 as saying: Its treasures are where He said: The Resurrection is not a place for treasures to be brought out, but its treasures will be brought out at the time of the Antichrist.
- And Abū Ḥayyān directed him in ((Al-Baḥr Al-Muḥīṭ)) 8/497 by saying: He took the earthquake as a year in consideration of its two times - that is, in this world and on the Day of Resurrection - in the first: Its treasures were brought out, and in the second: its dead were brought out, and it was believed that its earthquake

earth will tell on the Day of Resurrection about every deed that was committed on its surface)) [1], he said: the Messenger of Allah (PBUH) recited: ﴿When the earth is shaken ⌜in⌝ its ultimate quaking,﴾ to His saying: ﴿on that Day the earth will recount everything,﴾ and he (PBUH) said: **((Do you know what { akhbārahā, 'its news' } is?: on the Day of Resurrection it will inform of every deed that was committed on its surface)).**

[3598] Ibn Fnjwyh reported to me on the authority of ʿAlī bin Al- Ḥasan bin Mutrif Al-Jarrahi, on the authority of Abū ʿIssa ʿAbd-al-Raḥmān bin ʿAbdullāh Al-Anbari, on the authority of Aḥmed bin Ibrāhīm bin Fīl, in Balis, on the authority of Khālid bin Yazīd Al-ʿUmari, on the authority of Shu'bah, on the authority of Yaḥyá bin Sulaym Abi Balaj, on the authority of Sa'īd bin Al-Musaiyab, on the authority of Abū Hurairah, he said the Prophet (PBUH) recited this verse, { on that Day the earth will recount everything} and said: ((Do you know what { akhbārahā, 'its news' } is? They said: Allah ans His Messenger know best, he (PBUH) said: **((it will witness each servant, male and female, and inform of every deed that was committed on its surface, saying: you did so-and-so on such-and-such a day on my surface, and you committed on my surface on such-and-such a day, that is the meaning of {akhbārahā})).** [2]

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(1) **[3597] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including to Rishdīn ibn Sa'd and his sheikh.

The authentication of Ḥadīth:
- Narrated by Al-Bayhaqī in ((Shuab Al-Imān)) 5/463 (7296) via Rishdīn Ibn Saʿd on the authority of Yaḥyá Ibn Abī Sulaymān in it.
- Narrated by Ibn Mardawayh, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/645.
- This Ḥadīth is anomalous; Rishdīn is weak, and he made it from the narration of Abū Ḥāzim on the authority of Anas, so he disagreed with Saʿīd ibn Abī Ayyūb, who made it from the narration of Saʿīd Al-Maqbarī on the authority of Abī Hurayrah, and Saʿīd ibn Abī Ayyūb was more trustworthy than him. As will come in the next Ḥadīth.
- And see: ((Takhrīj aḥādīth wa-āthār al-Kashshāf)) by Al-Zayla'ī 4/261.

(2) **[3598] The assessment of the reliability of the chain of transmitters:**
- Very weak, attributed to ʿAlī ibn Al-Ḥasan Al-Jarraḥī and Khālid ibn Yazīd Al-ʿUmarī.

The authentication of Ḥadīth:
- It was narrated by Aḥmad in ((Musnad)) 3/68 (8650), and it was narrated by At-Tirmidhī in the book Description of the Resurrection, Chapter: The earth will tell its news on the Day of Resurrection (2429), and he said: This Ḥadīth is Ḥasan Gharīb. He also narrated it in the interpretation of a chapter and from Surah {When the

According to bin Masūd's recitation, {yawma-idhin tunab'au akhbrahā}

[3599] ʿAbdullāh bin Hāmid reported to us on the authority of Al-Mutairi, on the authority of Bishr bin Matar, on the authority of Sufyan, on the authority of ʿAbdullāh bin ʿAbd-al-Raḥmān bin Abi Sa'sa'a, on the authority of his father, and his father was an orphan in the custody of Abū Sa'īd Al-Khudri, he said: He said to me, i.e. Abū Sa'īd: O My son, if you are in the desert, raise your voice with the adhan, for I heard the Prophet (PBUH) say: **((All jinn, humans, or pebbles who hear the voice of the mu'adhdhin as far away as it is possible to hear it will testify on his behalf on the Day of Resurrection)).** (1)

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earth is shaken} [Qur'ān: 99: 1] (3353), and he said: A Ḥasan Ḥadīth, Ṣaḥīḥ Gharib, and Al-Albānī graded it weak in ((Ḍa'īf Sunan At-Tirmidhī)) (664).

- It was narrated by An-Nasā'ī in ((As-Sunan Al-Kubrá)) 6/520 (11693), and Al-Ḥākim in ((Al-Mustadrak)) 2/580, and he said: A Ḥadīth whose chain of transmission is Ṣaḥīḥ, however, they did not report it.
- It was narrated by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 16/360 (7360), and Al-Bayhaqī in ((Shuab Al-Imān)) 5/464 (7298), Al-Bayhaqī said: Aḥmad said: This is more correct than the narration of Rishdīn ibn Saʿd, and Rishdīn weak. It was narrated by Al-Baghawī in ((Maʿālim at-Tanzīl)) 8/502.
- All of them are from ʿAbdullah Ibn Al-Mubarak, on the authority of Saʿīd Ibn Abī Ayyūb, on the authority of Yaḥyá Ibn Abī Sulaymān, on the authority of Saʿīd Al-Maqbarī,
- On the authority of Abū Hurayrah, and Yaḥyá ibn Abī Sulaymān Al-Madanī, who is Layyin in Ḥadīth, as in "Taqrīb at-Tahdhīb" by Ibn Ḥajar 2/304, and Saʿīd Al-Maqbarī is trustworthy, as in "Taqrīb at-Tahdhīb" by Ibn Ḥajar 1/354, and I did not see him in the way that the compiler brought there are references in my hands, except for Al-Wāḥidī in ((Al-Wasīṭ)) 4/542, because he traced his way to Khālid ibn Yazīd Al-ʿUmarī, Shu'bah narrated to us, on the authority of Yaḥyá ibn Abī Sulaymān, on the authority of Saʿīd Al-Maqbarī, on the authority of Abī Hurayrah, so Ath-Thaʿlabī disagreed in naming Yaḥyá and Saʿīd .
- It was narrated by Abū Nuʿaym in ((Tārīkh Isfahan)) 2/242, and Al-Khatīb in ((Tārīkh Baghdad)) 5/438, and it was narrated by Khalid ibn Yazīd Al-ʿUmarī, narrated by Shu'bah, on the authority of Yaḥyá ibn Abī Sālim, on the authority of Saʿīd Al-Maqbarī, on the authority of Abū Hurayrah Ath-Tha'labī disagreed with Saʿīd's naming. What appears to me is the compiler was unique by naming Saʿīd ibn al-Musayyib instead of Saʿīd al-Maqbarī. And Allah knows best.

(1) **[3599] The assessment of the reliability of the chain of transmitters:**

- There is neither Jarḥ nor Ta'dīl was raised about the compiler's sheikh, and the rest of its narrators are trustworthy, and the Ḥadīth is Ṣaḥīḥ, as in the authentication.

The authentication of Ḥadīth:

- Narrated by Al-Bukhārī in the book of the call to prayer, chapter: Raising the voice during the call (609).

[3600] ʿAbdullāh bin Hāmid reported to us on the authority of Muḥammad bin ʿAmer Al-Samarqandi, on the authority of Ibn Bajir, on the authority of Abd bin Hāmid, on the authority of Ibrāhīm, on the authority of his father who said: I saw Abū Umayyah praying in the Sacred Mosque, then he moved forward and started praying here and there, and when he finished, I said: O Abū Umayyah, what was you doing? He said: I recited this verse {on that Day the earth will recount everything}, hoping that it will testify on my behalf on the Day of Resurrection. (1)

(Qur'ān 99:5) ﴿ having been inspired by your Lord ˹to do so˺. ﴾

Its Lord will command and give it the permission to do so; Ar-ragiz said:

He inspired it with stability, so it settled,

and fixed it with the firm mountains

Inspired it: commanded it

Ibn Abbās, Al-Qarzi and Ibn Zayd said: He inspired it, so it means Allah reveals to it.

(Qur'ān 99:6) ﴿ On that Day people will proceed in separate groups to be shown ˹the consequences of˺ their deeds. ﴾

They will depart from the site of the Reckoning, in separate groups, divided up, so that those taking it [their book] by the right hand will go to Paradise, while those taking it by the left hand will go to the Fire.

It was also said: there are fronting and postponing; {on that Day the earth will recount everything, having been inspired by your Lord ˹to do so˺; to be shown ˹the consequences of˺ their deeds, on that Day people will proceed in separate groups}.

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(1) **[3600] the assessment of the reliability of the chain of transmitters:**

- - Its chain is weak, including Ibrāhīm bin Al-Ḥakam is weak, and Muḥammad Ibn ʿĀmir As-Samarqandī, whom I could not find, and neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh.

The authentication of Ḥadīth:

- It was narrated by ʿAbd ibn Ḥamīd as in ((Ad-Durr Al-Manthūr)) by As-Suyūtī 6/646, and from his path the compiler narrated it.

{liyuraw}: is recited with damma on ya' according to the majority of the reciters, whereas Al- Ḥasan and Al-Araj recited it with fatha on ya' which was also narrated on the authority of the Prophet (PBUH).

(Qur'ān 99:7) ﴿ So whoever does an atom's weight of good will see it. ﴾ to see his reward.

(Qur'ān 99:8) ﴿ And whoever does an atom's weight of evil will see it. ﴾ {yarah}was recited with sūkūn on ha' according to Hisham, but the other reciters chose damma on ya'.

Ibn Abbās said: each a believer or disbeliever does good or evil in this world, will be shown his deeds; as for the believer, He will be shown his good deeds and his bad deeds, so He will forgive him for his bad deeds and reward him with his good deeds. As for the disbeliever, his good deeds will become void and he will be punished for his bad.

Muḥammad bin Ka'b said in this verse: each disbeliever does an atom's weight of good, he will see his reward in this world, for himself, his family, his money and his children till he dies with no good deeds. However, each believer does an atom's weight of evil will see his punishment in this world, in himself, his family, his money and his son, until he dies without bearing any evil deed. The following is cited as a proof:

[3601] Aqīl bin Muḥammad reported to us on the authority of Aba Al-Farrāj Al-Baghdadi, on the authority of Muḥammad bin Jarīr, Abū Al-Khiṭāb Al-Hassani, on the authority of Al-Haytham bin Al-Rabi', on the authority of Sammāk bin ʿAṭīyah, on the authority of Ayyūb, on the authority of Abū Qilābh, on the authority of Anas, he said: Abū Bakr, Allah be pleased with him, has been eating with the Prophet (PBUH) and **"So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."** was revealed, Then Abū Bakr, Allah be pleased with him, raised his hand, stopped eating and said: O Messenger of Allah, am I rewarded for what I have done an atom's weight of evil. He said: ((O Abū Bakr, whatever you suffer in this world that you detest, it is the atom's weight of evil, and Allah will store

up for you the weight of good until you will have a good reward on the Day of Resurrection.)) (1)

[3602] Based on the narration of Muḥammad bin Jarīr, on the authority of Yūnus bin ʿAbd al-Aʿlá, on the authority of Ibn Wahb, on the authority of Huyay bin Abdullah, on the authority of Abi ʿAbd-al-Raḥmān Al-Hubbali,

(1) **[3601] the assessment of the reliability of the chain of transmitters:**

- weak; Al-Haytham ibn Al-Rabīʿ is weak in it, and the Ḥadīth has arrived, and the correct view is that it is Mursal as it will be stated later.

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/268, and from his path the compiler reported it.
- It was narrated by al-Ṭabarānī in ((Al-Muʿjam Al-Awsaṭ)) 8/204 (8407). Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 7/141: He narrated it on the authority of his sheikh Mūsá ibn Sahl, and it seems that it is Al-Washā', and he is weak.
- It was narrated by Al-ʿAqīlī in ((Aḍ-Ḍu'fāʾ)) 4/353, and Al-Bayhaqī in ((Shuʾab Al-Imān)) 7/151 (9808).
- All of them are from the way of Al-Haytham ibn Al-Rabīʿ, and he is weak, and Sufyān ibn Al-Ḥusayn Al-Wāsiṭī disagreed with him, and he is trustworthy, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/370, so he narrated it on the authority of Ayyūb on the authority of Abī Qilābah on the authority of Abī Asmāʾ Al-Raḥbīʿ, he said: We explained Abū Bakr. . the talk. It was narrated by Al-Ḥākim in ((Al-Mustadrak)) 2/581 and he said: The chain of narration is Ṣaḥīḥ and they did not report it, and Adh-Dhahabī followed it by saying: Mursal, and Al-Busiri mentioned it in ((Itḥaf Al-Khayrah Al-Mahrah)) 6/302-303 and said: And the path is correct if Abū Asmāʾ heard from my father Bakr. I said: Abū Asmāʾ name is ʿAmr ibn Murthad, and he did not meet Abū Bakr, may Allah be pleased with him, as previously reported on the authority of Adh-Dhahabī.
- See his biography in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/745, ((Tahdhīb at-Tahdhīb)) by Ibn Ḥajar 4/379.
- Ad-Daraquṭnī said in ((Al-Ilal)) 1/227: ʿAbd al-Wahhāb al-Thaqafī disagreed with them, and he narrated it on the authority of Ayyūb on the authority of Abū Qilābah, on the authority of Abū Idrīs al-Khawlānī in a mursal form.
- It is more likely that it is Mursal Al-ʿAqīlī in his book ((Aḍ-Ḍu'fāʾ)) 4/353. I said: And what Ad-Daraquṭnī mentioned was narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/268, and in 25/32, he said: This Ḥadīth was narrated to us by Al-Haytham ibn Al-Raḥbīʿ, in which Ayyūb said on the authority of Abū Qilābah on the authority of Anas that Abū Bakr, may Allah be pleased with him, was sitting with the Prophet (P.B.U.H). Allah bless him and grant him peace, so he mentioned the Ḥadīth while it was wrong, and the Ṣaḥīḥ one is on the authority of Abū Idrīs.

on the authority of ʿAbdullāh bin ʿAmr bin Al-ʿAas that he said: When { When the earth is shaken ⌜in⌝ its ultimate quaking} was revealed and Abū Bakr Allah be pleased with him, was present, he wept and the Messenger of Allah (PBUH) said to him: **((O Abū Bakr, why are you weeping?)),** he said: this surah makes me weep. The Messenger of Allah (PBUH) said: **((If you did not sin and Allah forgives you, He would create a creation that would sin, so He will forgive them)).** (1)

{yarahu}was recited with fatha according to the majority of the reciters, whereas Khālid bin Nashit and ʿAsim Al-Jahdari recited it with damma on the two ya', narrated on the authority of Nasīr, on the authority of Al-Kisa'i.

Muqātil said: This verse was revealed about two men. When ﴿and give food—despite their desire for it—to the poor, the orphan, and the captive,﴾ (Qur'ān 76:8) was revealed, a beggar used to come to one of them, and he would not want to give him a date, crumb, nut and the like for he consider it so little. Then, he said: indeed we are rewarded for what we donate what you cherish, as Allah Almighty says: **"and give food—despite their desire for it—to the poor, the orphan, and the captive"**.

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(1) **[3602] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including, Ḥuyayy ibn ʿAbdullah Al-Maʿāfirī, Ṣadūq yahim.

The authentication of Ḥadīth:
- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/270 and from his path the compiler reported it. Al-Bayhaqī reported it in ((Shu'ab Al-Imān)) 5/410 (7103). Al-Wāḥidī reported it in ((Asbāb an-Nuzūl)) (P. 487). Al-Ḥākim referred to it in ((Al-Mustadrak)) 4/274, all of them from the path of Ḥuyayy ibn ʿAbdullah Al-Maʿāfirī.
- Al-Haythamī said in ((Majmaʿ Az-Zawā'id)) 7/141: It was narrated by Al-Ṭabarānī, and in it is Ḥuyayy ibn ʿAbdullah Al-M'āfirī.
- I said: I did not find it at al-Ṭabarānī in his three dictionaries.
- And for his saying: ((Were you not to commit sins...)) etc. Evidence:
- The first: From the Ḥadīth of Abū Ayyūb, may Allah be pleased with him, narrated by Muslim in the Book of Repentance, the chapter on the forgiveness of sins by seeking forgiveness, repentance (2748).
- The second: From the Ḥadīth of Abū Hurayrah, may Allah be pleased with him, narrated by Muslim in the Book of Repentance, the chapter on the forgiveness of sins by seeking forgiveness, repentance (2749).

On the other side, the other man acted carelessly with minor sins, i.e., lying, backbiting, unlawful look, and the like, and he said: I would not be held accountable for this, for Allah promised Fire for major sins. Thus, Allah Almighty encourages them to do a minor good, because it is about to increase, however, He warned them against the minor amount of sin, for it is about to increase. Clearly, the committer of small sins on the Day of Resurrection, considers them greater than mountains, and he considers all good deeds as the least thing. Accordingly, Allah revealed, **"And whoever does an atom's weight of evil will see it."**

Ibn Th'alab was asked about an atom's weight, and he said: A hundred ants is equal to the weight of a grain, and an atom's weight is one of them. Yazīd bin Harun said: They claimed that the atom has no weight, and {mith'qāla} is equal to weight, its morphological balance is mif'āl.

Ibn Masoud said: The most precise verses in the Qur'an is:" **So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it."** The Prophet (PBUH) called it ((comprehensive)). Further, Sa'd bin Abi Waqqas, Allah be pleased with him, gave two dates in alms, so the beggar grabbed his hand, and Sa'd said: Waihaka (May Allah be Merciful to you), Allah accepts from us the atom's weight and a mustard seed ! How many weights in this !

'Umar Ibn Al-Khiṭāb and 'Aisha, Allah be pleased with them, gave alms for a grain of grapes, and they said: There are many the atom's weights. (1)

(1) ʿUmar's report was narrated by ʿAbd ibn Ḥamīd, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/649 on the authority of Jaʿfar ibn Barqān. He said: We have been informed that ʿUmar ibn Al-Khaṭṭāb came to him poor and had a bunch of grapes in his hand. It's a broken report since Jaʿfar ibn Barqān did not catch up with ʿUmar, may Allah be pleased with him. about him.

- The report of ʿĀ'ishah was narrated by Mālik in ((Muwaṭṭa')) 2/997, he said: I was informed that a poor person asked ʿĀ'ishah, the mother of the believers, for food and she had grapes in her hands, so she said to a person: Take a grain and give it to him, so he looked at it and wondered, so ʿĀ'ishah said: I wonder! How much do you see in a grain like an atom? It is a Munqaṭiʿ report that Mālik did not realize ʿĀ'ishah, may Allah be pleased with her.
- It was narrated by Ibn Sa'd in ((aṭ-Ṭabaqāt al-Kubrá)) 8/490. He said: Yazīd ibn Hārūn

Al-Muṭṭalib (bin Abdullah) bin Hantab narrated that the Messenger of Allah (PBUH) recited, in a gathering where a Bedouin sitting with them, His saying: **"So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it."** The Bedouin said: O Messenger of Allah, the weight of an atom ! He (PBUH) replied: ((Yes)) The Bedouin repeatedly said: Shame ! Then he stood up while repeating it. The Messenger of Allah (PBUH) said: **((Faith becomes in the Bedouin's heart)).**

[3603] ʿAbdullāh bin Hāmid reported to us on the authority of Muḥammad bin ʿAmer Al-Samarqandi, on the authority of ʿUmar bin Bajir, on the authority of Abd bin Hāmid, on the authority of Wahb bin Jarīr, on the authority of his father, he said: I heard Al- Ḥasan say: Saʾsaʾa, the uncle Al-Farazdaq, came to the Prophet (PBUH), when he heard His saying: "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it", and said: It is sufficient for me, I don't mind whether I don't hear from the Qur'an other than this. (1)

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narrated to us, Fuḍayl ibn Marzūk narrated to us on the authority of Ẓabyah bint al-Muʾalal on the authority of ʿĀʾishah in a similar way, and in it Fuḍayl ibn Marzūk al-Raqashī, who is truthful, important, and accused of Shiism, as in ((al-Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 2/15, and Dhibiyyah bint al-Muʿallal is unknown, and only Ibn Saʿd mentioned her in the advanced place. And Aḥmad reported it in the book ((Az-Zuhd)) (p. 212), ʿAbdullah narrated to us, Abū Bakr narrated to me, Al-Aḥwaṣ narrated to us on the authority of Abī Isḥāq on the authority of Abī Al-ʿĀliyah, he said: I was with ʿĀʾishah, so he mentioned him, and in him Al-Aḥwaṣ ibn Jawābu Aḍ-Ḍabbī, is Ṣadūq yahim, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/72.

(1) **[3603] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission, Ḥāmid ibn ʿĀmir As-Samarqandī, I did not find it. The Ḥadīth is Ṣaḥīḥ, and no Jarḥ or Taʾdīl was raised about the compiler's sheikh in it, as will come in the authentication of Ḥadīth.

The authentication of Ḥadīth:

- It was reported by Imām Aḥmad in his ((Musnad)) 6/49 (20070) he said: Yazīd ibn Hārūn narrated to us, I am Jarīr ibn Ḥāzim with him, and he named him Ṣaʾṣaʾah ibn Muʾawiyah, the uncle of Al-Farazdaq, (20071) from the way of Aswad ibn ʿĀmir with it, (20072) from the way of ʿAffān And they called it that. And its chain of transmission is Ṣaḥīḥ.
- It was narrated by Ibn Abī ʿAṣim in ((Al-Aḥād wal-Mathānī)) 2/402 (1197) via

Al-Rab'i bin Subaih said: A man passed by Al- Ḥasan while he was reciting this surah, and when he finished it, he said: It is sufficient for me, the preaching has completed. Al- Ḥasan said: The man has correctly understood.

[3604] Abū Al- Qāsim Al- Ḥasan bin Muḥammad Al-Mufasir said on the authority of Abū Al- Faḍl Aḥmad bin Muḥammad bin Hamdun Al-Faqih, on the authority of Abū Bakr Aḥmad bin Muḥammad bin Ibrāhīm Al-Jawari, in Wasit, he said:

Shaybān Ibn Farūkh on the authority of Jarīr Ibn Ḥāzim, and he named it as well.

- It was narrated by Al-Nasā'ī in ((Al-Sunan Al-Kubra)) 6/520 (11694) via Yūnus Ibn Muḥammad, Na Abī Na Jarīr with it, and he named it: Ṣa'ṣa'ah the uncle of Al-Farazdaq as well.
- It was narrated by Ibn Saʿd in ((aṭ-Ṭabaqāt al-Kubrá)) 7/39 from Yazīd ibn Hārūn on the authority of Jarīr ibn Ḥāzim, and he named him Ṣa'ṣa'ah ibn Mu'āwiyah, the uncle of Al-Farazdaq.
- It was narrated by Ibn Abī Shaybah as in ((Itḥaf Al-Khayrah Al-Mahrah)) 6/303 from the way of Jarīr ibn Ḥāzim and named it as well.
- Al-Bukhārī commented on it in ((Khalq afʿāl al-ʿIbād)) (P. 74), so he named it as such.
- It was narrated by Al-Bayhaqī in ((Al-Zuhd Al-Kabīr)) (p. 323) (868) and named it as well.
- Al-Muzzī said in ((Tahdhīb Al-Kamal)) 13/174: Yazīd ibn Hārūn, Al-Aswad ibn ʿĀmir and ʿAffān ibn Muslim said on the authority of Jarīr: Al-Farazdaq's uncle and the correct is that he is the uncle of Al-Aḥnaf.
- It was named Ṣa'ṣa'ah the uncle of Al-Aḥnaf:
- Narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 8/76 (7411) via Hudbah ibn Khalid, Jarīr ibn Ḥāzim narrated to us about it.
- And Al-Ḥākim in ((Al-Mustadrak)) 3/711 from the way of Hudbah ibn Khalid as well.
- Ibn Ḥajar said in ((al-Iṣābah)) 3/429, 5/394: He disagreed about it from al-Ḥasan, so it was said about him: on the authority of Ṣa'ṣa'ah uncle Al-Aḥnaf, and al-ʿAskarī favored him, and it was said about him: on the authority of Ṣa'ṣa'ah the uncle of al-Farazdaq, and it has the assertion of Abū ʿUmar, but al-Farazdaq does not have an uncle whose name is Ṣa'ṣa'ah But Ṣa'ṣa'ah grandfather.
- And he answered it in another place, and he said: And the Arabs call the elder the uncle of the younger. He may be his uncle by suckling or a mother.
- I said: In the previous presentation, it is clear that the narrators have agreed to call him Ṣa'ṣa'ah uncle Al-Farazdaq, and Hudbah ibn Khalid disagreed with them, so he named him Ṣa'ṣa'ah uncle Al-Aḥnaf, so their narration preceded his narration. Mu'āwiyah is the uncle of Al-Aḥnaf, not Al-Farazdaq, and the uncle of Al-Farazdaq is called Ṣa'ṣa'ah ibn Nājiyah, and Allah knows best.

He who transgresses and commits a sin equal to the atom's weight, will see it

He is rewarded with evil due to doing evil, and he is also rewarded with good for doing good.

Likewise, my Lord, Allah the Almighty said: **"When the earth is shaken ˹in˺ its ultimate quaking,"** (1)

(1) **[3604] The authentication of Ḥadīth:**
- Al-Qurṭubī mentioned it in ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) 20/152.

Chapter (100) sūrat l-ʿādiyāt (Those That Run)

It is Meccan, (it was also said: Madinan) and it consists of one hundred and sixty-three letters, forty words, and eleven verses.

[3605] (Abū Al-Hussein) Al-Khabbāzī, the reciter, reported to us on the authority of (Abū ʿAlī) Ibn Habash, the reciter, on the authority of Abū Al-Abbās Al-Daqqaq, on the authority of ʿAbdullāh bin Rouh, on the authority of Shababah, on the authority of Makhlad bin Abdul Wahid, on the authority of ʿAlī bin Zayd, on the authority of Zarr (bin Habish), on the authority of Ubayy (bin Kaʿb), he said: The Messenger of Allah (PBUH) said: **((Whoever recites sūrat l-ʿādiyāt (Those That Run) will be given the reward of ten good deeds for each one of those who slept in Muzdalifa.))** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Qur'ān 100:1) ﴿ By the galloping, panting horses, ﴾

According to Ibn Abbās, 'Ata', Mujāhid, 'Ikrimah, Al-Hasan, Al- Kalbī, Abū Al-'Aaliyah, Al-Rabi', 'Atiyyah, Qtādh, Muqātil, and Ibn Kaysān, they are the horses run for the sake of Allah, so they are panting and snorting (ḍabḥ), i.e. it is the name of the sound of their breath due to a lot of running. (2)

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(1) **[3605] The assessment of the reliability of the chain of transmitters:**
- Mawḍūʿ.
The authentication of Ḥadīth:
- It was previously stated at the beginning of the Surahs.

(2) See: "Jāmiʿ al-Bayān" by Aṭ-Ṭabarī 30/271-272, ((Al-Wasīṭ)) by Al-Wāḥidī 4/544, "Maʿālim at-Tanzīl" by al-Baghawī 8/507, ((Al-Muḥarrar al-Wajīz)) by Ibn ʿAṭīyah 5/513, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/207.
- Narrated by ʿAbd al-Razzāq in ((Tafsīr Qur'ān)) 2/390 on the authority of Sufyān ibn ʿUyaynah on the authority of ʿAmr ibn Dinar on the authority of ʿAṭāʾ on the authority of Ibn 'Abbās. It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/272 from the way of Abī Kurayb, Wakiʿ narrated to us, and Sufyān ibn ʿUyaynah narrated to us about it. There is no mention of the fox in them, and its chain of narrators is Ṣaḥīḥ, its narrators are all trustworthy, and it was graded Ṣaḥīḥ by Ibn Ḥajar in ((Fatḥ Al-Bārī)) 8/728, and Al-Baghawī mentioned it in ((Maʿālim at-Tanzīl)) 8/507 as mentioned by the compiler

Ibn Abbās said: (ḍabḥ) is the sound of panting only emits from the horse, the dog and the fox.

The linguists said: (ḍabḥ) basically describes the sound of foxes, then it was also used to describe the sound of horses; it is taken from the Arabs' saying: ḍabḥathu when fire changes one's color. Accordingly, these animals produce this sound (ḍabḥ) when their stable state changes into fatigue, panic, or greed.

{ḍabḥan}: is verbal noun which means the galloping, panting horses, the poet said:

They would not be belonged to the people of Tubba', in Yemen, unless these horses were galloping and panting in Iraq.

Another poet said:

The blood appears on the galloping and panting horses, as if their necks were erected stones on which the sacrifice is slaughtered.

Muqātil said: The Messenger of Allah (PBUH) sent a detachment of soldiers to Kinana, and appointed Mundhir bin ʻAmr Al-Ansari, one of the captains, over them. Their news was delayed, so the hypocrites said: They were surely all killed. Thus, Allah told about them, saying: "**By the galloping, panting horses,**" it means the steeds that charge in attack, snorting — this is the name of the sound which they emit from inside them, i.e. it is not neighing nor whicker. Moreover, the wise scholars said: it is the sound of rats when they scurry to the hump. It was also said: it is the sound of their lips during running to attack.

Abū Al-Duha said: Ibn Abbās used to narrate that it means the sound which they emit from inside them, i.e. Ah Ah, whereas some scholars said: It refers to the camel.

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and Ibn ʻAṭīyah in ((Al-Muḥarrar al-Wajīz)) 5/513 And he said: This, in my opinion, is not correct on the authority of Ibn ʻAbbās, may Allah be pleased with him, because camels sacrifice, lions from snakes, owls, egrets, rabbits, foxes, and bows, and all of these have been investigated by the Arabs. I said: The chain of transmission is Ṣaḥīḥ as stated above, and Ibn ʻAṭīyah looked at it only from the language point of view, and Abū Ḥayyān quoted it from him in ((Al-Baḥr Al-Muḥīṭ)) 8/499.

[3606] ʿAbdullāh bin Hāmid informed me on the authority of Aḥmed bin Muḥammad bin Abi Sa'īd, on the authority of Al- Ḥasan bin Muḥammad bin Al-Sabah, on the authority of Marwan bin Mu'awiyah, on the authority of Ismail bin Abi Khaled, on the authority of Abi Saleh, of His saying: {By the galloping, panting horses}, he said: I argued ʿIkrimah about it; ʿIkrimah said: Ibn Abbās said: They are horses that charge in attack. I, on the other side, said: ʿAlī, Allah be pleased with him, said: They are the camels during Hajj, so I said: my master is more knowledgeable than your master. (1)

Ash-Sha'bi said: ʿAlī and Ibn Abbās, Allah be pleased with them, argued about His saying: { By the galloping, panting horses} Ibn Abbās said: They refer to horses, don't you see Him saying: { stirring up ˹clouds of˺ dust} only hooves which stir dust, as well as the camels do not produce the sound of (ḍabḥ), but the horse do. Then, Ali, Allah be pleased with him, said: No, it is not, you saw us on the day of Badr, and we had nothing but a piebald horse of Al-Miqdad bin Al-Aswad, Allah be pleased with him, and it is mentioned in another narration: and a horse belongs to Murthad bin Abi Murthad Al-Ghanawi.

[3607] Aqīl bin Muḥammad Al-Jarjani reported to me on the authority of Abū Al-Farrāj Al-Baghdadi, on the authority of Muḥammad bin Jarīr Al-Tabari, on the authority of Yūnus bin Abdul-A'la, on the authority of Ibn Wahb, on the authority of Abū Sakhr, on the authority of Abū Mu'awiyah Al-Bajali, on the authority of Sa'īd bin Jubayr, on the authority of Ibn Abbās, he said: While I was sitting in the Hijr, a man came to me and asked about ﴿By the galloping, panting horses,﴾, so I said to him: they refer to the horses that charge in attack for the sake of Allah and then they would take shelter at night to be feed and

(1) **[3606] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Abū Ṣāliḥ Bādhām, Ibn ʿUday said in ((Al-Kāmil)) 2/258: Ibn Abī Khālid narrated on his authority on the authority of Abī Ṣāliḥ.

The authentication of Ḥadīth:

- It was reported by ʿAbd al-Razzāq in ((Tafsīr al-Qur'ān)) 2/390 from the path of Ibn ʿUyaynah on the authority of Ismāʿīl with it. And ʿAbd ibn Ḥamīd, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/651-652, and Al-Qurṭubī mentioned him in ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) 20/155. See the following authentication.

then a fire would be lighten up for them. Afterwards, he left and went to ʿAlī bin Abi Talib, Allah be pleased with him, while he was under the drinking place of Zamzam, and he asked him about the same verse. ʿAlī replied: Did you ask someone else about it? He said: Yes, I asked Ibn Abbās, and he said: they are the horses that charge in attack for the sake of Allah. He said: Go and bring him. When I stood before him, he said: You issue fatwas to people about what you have no knowledge of. By Allah, it refers to the first battle in Islam, i.e. Badr, and we had only two horses: a horse belonging to Az-Zubayr, and a horse belonging to Al-Miqdad bin Al-Aswad, Allah be pleased with them both, then how can they refer to horses?! But they mean the camels are ridden from ʿArafa to Al-Muzdalifa, and from Al-Muzdalifa to Mina. Ibn Abbās said: So I retracted my opinion and accepted Ali's, Allah be pleased with him. Likewise, Ibn Masūd and ʿUbaid bin ʿUmair and Muḥammad bin Ka'b and As-Suddi followed ʿAlī's view. (1)

Some of them said: those who said the verse means camels, they said {ḍabḥan} means {ḍab'an} extending its necks during walking, and {ḍabḥan} and {ḍab'an} refer to the same meaning. Safia bint Abdullmuṭṭalib said:

Camels are walking, in the morning, to Al-Muzdalifa while the dust is stirring up.

(1) See: ((Jāmiʿ al-Bayān)) by Aṭ-Ṭabarī 30/272-273, ((Ma'ālim at-Tanzīl)) by al-Baghawī 8/507, ((Al-Muḥarrar al-Wajīz))
- By Ibn ʿAṭīyah 5/513, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/206, ((Al-Jāmiʿ li-Aḥkām al-Qur'ān)) by Al-Qurṭubī 20/155.
- And the most likely, and Allah knows best, is that what is meant by the ordinary ones is horses. As for ʿAlī's saying, may Allah be pleased with him, that what is meant by it is the place of the day of Badr, it is a weak Ḥadīth as previously mentioned. As for those who said: The condition of the revelation of the verse in Mecca was not Jihād, nor were horses striving, then it is not obligatory; because the Almighty has sworn by what they know about horses if they are in a battle, then breathing heavily in horses is more prominent than in camels, and showing horses' hooves is more built than it is for camel slippers. Aṭ-Ṭabarī favored this view in ((Jāmiʾ al-Bayān)) 30/273, and it was chosen by Al-Farrāʾ in ((Maʿānī al-Qurʾān)) 3/284, and Az-Zajjāj in ((Maʿānī al-Qurʾān)) 5/353, and Abū ʿUbaydah in ((The Metaphor of the Qur'ān)) 2/307, and Ibn Al-Qayyim favored it in ((Al-Tibyān fī Qāsim Al-Qur'ān)) (pp. 49-50) and answered the evidence of those who said it is camels.

(Qur'ān 100:2) ﴿ striking sparks of fire ˹with their hoofs˺,﴾

'Ikrimah, 'Atā' and Ad-Dahhak said: the horses that strike fire with their hoofs when they gallop across rocky terrain.

Muqātil and Al- Kalbī said: The Arabs call that fire the fire of Abū Habahib, and Abū Habahib was an old man from Muḍar in the pre-Islamic era and one of the most miserly of people. He lighted a fire for cooking only after all people fell asleep; when his companions slept, he lit a fire once and extinguished it another, and if anyone woke up due to its light, he would extinguish it in order not to benefit from this fire.

The Arabs likened this fire to his own fire, i.e. no one benefits from it just as no one benefits from the fire of Abū Habhab. Accordingly, the verse could mean the lighters sparking at night, so there is a difference between the verbal noun and the beginning of the verse.

Qtādh said: they are horses that stir up war, and the fire refers to the enmity between the knights.

Sa'īd bin Jubayr narrated on the authority of Ibn Abbās: It means the horses that charge in attack for the sake of Allah and then take shelter at the night to be feed and then a fire would be lighten up for them. Mujāhid and Zayd bin Aslam: It refers to the schemes of men; the Arabs say: If a man wants to deceive his friend, he says: {la'qdahan} I will plot against you, then I will show you.

Sa'īd bin Jubayr: it means: men of war. 'Ikrimah: It is the tongues of men that stir up war because of their words. Ibn Juraij, on the authority of some of them: it means: success; likewise, it is said the spark appeared which means one succeeded to do so and so. Muḥammad bin Ka'b: It is the fire in Al-Muzdalifa.

(Qur'ān 100:3) ﴿ launching raids at dawn,﴾

The horses that charge in attack for the sake of Allah in the morning, according to the majority of the commentators. Al-Qurzi said: It is the camels that are pushed at the hands of their riders on the Day of Sacrifice from Al-

Muzdalifa to Mina, and the Sunnah is to be pushed at dawn, and {Ighāra} is the speed of walking, such as the Arabs said: Enter, O Thabīr (mountain), embrace the light of the sun (referring to the sunrise) to slaughter the camels.

(Qur'ān 100:4) ﴿ stirring up ˹clouds of˺ dust,﴾ raising dust. { fa-atharna} was recited with doubling which is derived from {ta'thīr, 'effect'} , according to Abū Haywa. {bihi}: thereby; in that place they reached, it is not mentioned because it is undoubtedly well-known.

{ naqʿan }: dust.

(Qur'ān 100:5) ﴿ and penetrating into the heart of enemy lines !﴾: cleaving therewith, with the dust, a host of the enemy. It is said: {wasaṭu, wasaṭṭu} with or without doubling, both have one sense. {wassaṭṭu} was recited with doubling, according to Qtādh. {jamʿan}: a host of the enemy, and Al-Qurzi said: it refers to Al-Muzdalifa.

(Qur'ān 100:6) ﴿ Surely humankind is ungrateful to their Lord﴾ Ibn Abbās, Mujāhid, Qtādh, and Ar- Rabīʿ said: he is ungrateful to the grace of Allah Almighty. Al- Kalbī said: according to the language of Kinda, Hadhramaut, Ma`ad, Muḍar, Rabi`ah, and Quda`ah: it means ungrateful and thankless, but according to the language of Mālik: it means the niggard.

Shu'bah narrated on the authority of Simmak bin Harb, he said: It was named Kinda because they abandoned their father. Ibn Sirin said: He is the one who blames his Lord. Al- Ḥasan said: He is the one who complains of calamities and denies blessings. The poet said:

O you, the transgressor

The wrongdoing is definitely returned to you

How long are you complaining calamities and denying blessings !

[3608] Professor Abū Al- Qāsim Al- Ḥasan bin Muḥammad bin Habib reported us on Thursday in Safar in the year three hundred and eighty-eight, on the authority of Abū Ja'far Muḥammad bin Aḥmad bin Sa'īd Ar-Razi, on the authority of Al- Abbās bin Hamzah, on the authority of Aḥmad bin Harb,

on the authority of Sālih bin Muḥammad, on the authority of Salāmah, on the authority of Ja'far bin Al-Zubayr, on the authority of Al- Qāsim, on the authority of Abū Umāmah, Allah be pleased with him, on the authority of the Messenger of Allah (PBUH) about this verse ﴿Surely humankind is ungrateful to their Lord﴾, he said: ((Do you know who are {lakanūdun}?)) They said Allah and His Messenger know best. He (PBUH) said: **(({lakanūdun} means the one who eats alone, withholds his help, and beats his slave)).** (1)

'Ataa' said: {lakanūdun} means the one who withholds his help during

(1) **[3608] The assessment of the reliability of the chain of transmitters:**
- Mawḍūʿ, its blemish: Jaʿfar ibn Al-Zubayr, Ibn Ḥibbān said: Jaʿfar ibn Al-Zubayr narrated on the authority of Al-Qāsim, on the authority of Abī Umāmah, a fabricated version of more than a hundred Ḥadīths, including: that the Prophet (P.B.U.H), said: {Surely humankind is ungrateful to their Lord} [Qur'ān: 100: 6] [Do you know what Kunūd is) So he mentioned it, and Ṣāliḥ ibn Muḥammad is Mutaham Sāqiṭ.
- See: ((Al-Majrūḥīn)) by Ibn Ḥibbān 1/212.

The authentication of Ḥadīth:
- It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/278 via Jaʿfar Ibn Al-Zubayr.
- Narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 8/245 (7958) via Jaʿfar ibn Al-Zubayr, and in 8/188 (7778) via Abū ʿAmr on the authority of Al-Qāsim with it.
- Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 7/142: It was narrated by Al-Ṭabarānī with two chains of narrators, in one of which is Jaʿfar ibn Az-Zubayr, who is weak, and in the other chain contains whom I do not know.
- It was narrated by Ibn Abī Ḥātim in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Jaʿfar ibn Az-Zubayr, as in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/436 and its chain of transmission is weak. And Al-Wāḥidī in ((Al-Wasīṭ)) 4/544 from the path of Jaʿfar ibn Az-Zubayr, and it was previously mentioned.
- It was narrated as Mawqūf on Abū Umāmah, narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/278.
- It was narrated by Al-Bukhārī in ((Al-Adab Al-Mufrad)) (p. 65) (160) Both of them narrated it from the way of Ḥamzah ibn Hani' on the authority of Abī Umāmah and Ḥamzah ibn Hani'. Adh-Dhahabī said about him: Unknown and Abū Ḥātim said: No one narrated from him except Ḥarīz ibn ʿUthmān, and Ibn Ḥibbān mentioned him In ((Ath-Thiqāt)), Al-Ajūrī said on the authority of Abū Dāwūd: The sheikhs of Ḥarīz are all trustworthy.
- See: ((Al-Jarḥ wal-Ta'dīl)) by Ibn Abī Ḥātim 3/216, ((al-Thiqāt)) by Ibn Ḥibbān 4/170, ((al-Mughnī fi Adh-Dhahabī)) by Adh-Dhahabī 1/292, ((Lisān al-Mizān)) by Ibn Ḥajar 2/413. Al-Albānī said in ((Ḍa'īf Al-Adab Al-Mufrad))(P. 35) weak, Mawqūf, and narrated from him with an extremely weak chain of narrators.

the hardship, and Abū ʿUbdiyah said: it means the niggard, and {lakanūd} is a barren land that has no plants nor tree. Abū Zubaid said:

If you abandoned me, I will not be satisfied with my life

I only have hard times that give me nothing

Al-Fudayl bin Ayadh said: {lakanūd} means the one who has one bad trait that prevailed his actions rather than many good traits. {Shakūr} means who has one good trait that prevailed his actions rather than many bad traits. Abū Bakr Al-Warraq said: {lakanūd} is the one who considers himself the owner of the blessing and his helpers. Muḥammad bin ʿAlī At-Tirmidhi: He is the one who considers the blessing and denies the Benefactor. Abū Bakr Al- Wāsiṭī said: {lakanūd} is the one who uses the blessings of Allah to disobey Him. Bassam bin ʿAbdullāh said: He is the one who treats his Lord on the condition of the compensation. Dhul-Nun: Interpretation of halūʿan and kanūd in mentioned His saying: ﴿distressed when touched with evil, and withholding when touched with good﴾ (Qur'ān 70:20-21). It was also said: He is the one who is not content with little provision and does not thank Allah for His many blessings, and it was said: kanūd means spiteful, and envious.

Moreover, it was said: kanūd means ignorant of his rank, and the wisdom stated: whoever is ignorant of himself, his faults will be disclosed. Some of the scholars said – it is the best: he is the one who contents with the graces while his heart is heedless, and it was said: He sees what is from him and does not see what is to him. [1] Furthermore, it was said: kanūd means ungrateful to

(1) See all these views in ((Ḥaqāʾiq at-Tafsīr)) by as-Sulamī a/373, ((Maʿālim at-Tanzīl)) by al-Baghawī 508/Ẓ, ((Al-Muḥarrar al-Wajīz)) ʿAṭīyah 5/514, ((Al-Jāmiʿ li Aḥkām Al-Qur'ān)) by Al-Qurṭubī 20/161-162, "Al-Baḥr Al-Muḥīṭ" by Abī Ḥayyān 8/501, ((Fatḥ Al-Qadīr)) by Ash-Shawkānī 5/483.

- Al-Qurṭubī said in ((Al-Jāmiʿ Li Aḥkām Al-Qur'ān)): All these sayings refer to the meaning of disbelief and denial, and the Prophet (P.B.U.H), interpreted the meaning of kudu with reprehensible characteristics and undesirable conditions.
- I said: It is not authentically reported on the authority of the Prophet, may Allah bless him and grant him peace, as previously mentioned.
- Ibn Al-Qayyim said in ((At-Tibyān fī Aqsām al-Qur'ān)) (P. 52): The origin of the

others, and the plural is kundu. In his poetry Al-ʻAsha mentioned the word {kundu} which means she refuses to communicate:

She refuses to communicate with the usual visitor.

(Qur'ān 100:7) ﴿ and they certainly attest to this﴾

The majority of the commentators said: Allah is witness to this man's ingratitude. Ibn Kaysān said: ha' of {innahu} refers to humankind, i.e. he is a witness to himself by what he is doing. (1)

(Qur'ān 100:8) ﴿ and they are truly extreme in their love of ˹worldly˺ gains.﴾ {They} refers to humankind. They are tenacious in the love of wealth. Ibn Zayd said: { l-khayri, 'good'} refers to wealth despite it may be unlawful, but people consider it l-khayri. Likewise, He said: ﴿So they returned with Allah's favours and grace, suffering no harm﴾ (Qur'ān 3:174), {sūon, 'harm'} here refers to jihad, indeed, Allah does not consider jihad as {sūon}, but people consider it harm. Thus, the verse means verily in the love of wealth he is avid, and therefore he is niggardly with it; { lashadīdun } means niggardly, Ṭarafah said:

I see that death picks out honorable people, likewise it chooses the most precious wealth belonged to niggardly

word is to prevent truth and goodness, and a man like Kunūd: If it is a barrier to what is right on it, and the expressions of the commentators revolve around this meaning. Ash-Shawkānī said in ((Fatḥ Al-Qadīr)) 5/483: The interpretation of Al-Kunūd as the unbeliever of the blessing is more deserving of the status, and the denier of the blessing is an unbeliever for it, and the position does not fit the rest of what was said.

(1) See: ((Maʾānī Qur'ān)) by Al-Farrāʾ 3/285, ((Jām Al-Bayān)) by Aṭ-Ṭabarī 30/278, ((Al-Muḥarrar al-Wajīz)) by Ibn ʻAṭīyah 5/87, Ibn Al-Qayyim said in ((At-Tibyān fī Aqsām al-Qur'ān)) (p. 52): And it is supported by the fact that he came to ʿAlī and said: {And they certainly attest to this}[Qur'ān: 100: 7] that is, one who is familiar with him, as the Almighty said: {to Us is their return and Allah is a Witness over what they do} [Qur'ān: 10: 46], and if human testimony was meant here, the letter Bā' would have been used instead, so it was said: And by that he is a witness as he said the Almighty: {It is not for the polytheists to maintain the mosques of Allah while they openly profess disbelief} [Qur'ān: 9: 17].

{fahish} also means stingy; such as Allah said: ﴿The Devil threatens you with ˹the prospect of˺ poverty and bids you to the shameful deed ˹of stinginess﴾ (Qur'ān 2:268)

It was said: that means the love of good is surely intense, and Al- Farrā' said: {liḥubbi, 'love'} is supposed to be placed after {lashadīdun, 'truly extreme'} according to the Arabic sentence structure, but {liḥubbi, 'love'} was mentioned at first, so the end of the verse is omitted. Likewise, His saying: ﴿on a stormy day﴾ (14:18) {fī yawminʿāṣifin}; {ʿāṣifin, 'stormy'} is supposed to modify the wind, but it comes after {yawmin, 'a day'}. Therefore, the wind is omitted at the end of the verse, i.e. it is supposed to be {yawminʿāṣif l-rīḥ, 'a day when the wind was blowing furiously'}, but the wind is omitted.

(Qur'ān 100:9) ﴿ Do they not know that when the contents of the graves will be spilled out,﴾

Al- Farrā' said: I heard some of the Bedouins of Bani Asʿad reciting: "buh'thira" with ha'; they are two ways of pronunciation, he added.

(Qur'ān 100:10) ﴿ and the secrets of the hearts will be laid bare﴾

Which is in the hearts, of good or evil, is revealed and examined.

'Ubaid bin 'Umair and Sa'īd bin Jubayr recited: {waḥaṣla} without doubling ṣad, and with fatha on ha', i.e. it means to be apparent.

(Qur'ān 100:11) ﴿surely their Lord is All-Aware of them on that Day.﴾

It is the plural because of the collective the term 'man'.

{lakhabīrun}:God is ever Aware. {yawma-idhin lakhabīrun} was recited with kasra on the alif due to the lam, otherwise, it will be recited with fatha because of being accusative. (1)

(1) See: ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/211, ((Al-Jāmi' li Aḥkām Al-Qur'ān)) by Al-Qurtūbī 20/163. Al-Zajjāj said in ((The Meanings of the Qur'an)) 5/354: Allah Almighty is aware of them on that day and at other times, but the meaning is that Allah will recompense them for their disbelief in that, and He does not reward them except with His knowledge of their deeds, and similar to it: { ˹Only˺ Allah knows what is in their hearts} [Qur'ān: 4: 63] It means those whose recompense are not abandoned

I have been reported that Al- Ḥajjāj bin Yūsuf recited this surah on the pulpit, for exhorting people to fight, saying (anna, rabbahum) with fatha on the alif, then he corrected the structure to be proper in Arabic, saying: (khabīr) without the lam.

Chapter (101) sūrat l-qāriʿah (The Striking Hour)

It is Meccan, and it consists of one hundred and fifty-two letters, thirty-six words, and eleven verses.

[3609] Ibn al-Muqri reported to me on the authority of Ibn Matar, on the authority of Ibn Sharīk, on the authority of Ibn Yūnus, on the authority of Ibn Sulaym, on the authority of Ibn Kathīr, on the authority of Zayd bin Aslam, on the authority of his father, on the authority of Abi Umāmah, on the authority of Ubayy bin Ka'b, he said: The Messenger of Allah (PBUH) said: **((Whoever recites sūrat l-qāriʿah (The Striking Hour), Allah will make his Scales heavy on the Day of Resurrection.))** (1)

In the name of Allah, the Most Gracious, the Most Merciful

(Qur'ān 101:1) ﴿The Striking Disaster!﴾

(Qur'ān 101:2) ﴿What is the Striking Disaster?﴾

(Qur'ān 101:3) ﴿And what will make you realize what the Striking Disaster is?﴾

(Qur'ān 101:4) ﴿It is the Day people will be like scattered moths,﴾, moths falling into the fire.

{l-mabthūthi}: scattered, Al- Farrā' said: mankind will be like scattered moths, like a throng of scattered locusts surging into each other in confusion out of fear.

(Qur'ān 101:5) ﴿and the mountains will be like carded wool.﴾ and the mountains will be like tufts of wool, like carded wool in terms of the lightness with which it floats.

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(1) **[3609] the assessment of the reliability of the chain of transmitters:**
- It is very weak, including Ṣāliḥ at-Tirmidhī, Mutaham Ṣāqiṭ, and Ibrāhīm ibn Muḥammad is Matrūk, as well as it contains whom I did not find.

The authentication of Ḥadīth:
- It was previously mentioned at the beginning of the Surahs.

(Qur'ān 101:6) ﴿So as for those whose scale is heavy ˹with good deeds˺,﴾

(Qur'ān 101:7) ﴿they will be in a life of bliss.﴾ they will enjoy a pleasant life, in Paradise.

(Q.101:8) ﴿And as for those whose scale is light,﴾

(Qur'ān 101:9) ﴿their home will be the abyss.﴾ His abode shall be the Hell.

Qtādh said: {hāwiyatun} is an Arabic word describes a condition of a man who has hard times. Some of them said: it refers to their heads, i.e. they will fall into the fire on their heads, Qtādh and Abū Sālih also adapted this interpretation.

(Qur'ān 101:10) ﴿ And what will make you realize what that is?﴾

{hiy}was recited without ha' during connection, according to Hamza.

(Qur'ān 101:11) ﴿˹It is˺ a scorching Fire.﴾

[3610] Ibn Hāmid reported to us on the authority of (Ibn Shazan, on the authority of Jighweh), on the authority of Sālih bin Muḥammad, on the authority of Ibrāhīm bin Muḥammad, on the authority of Ja'far bin Yazīd, on the authority of Anas bin Mālik, he said: An angel of Allah Almighty is entrusted on the Day of Resurrection with the Scales of the son of Adam. This angel will come and stop between the two pans of the Scales, and then, he will weigh the deeds. In the case that they are heavy, the angel will call the man in a voice which all creatures could hear, so-and-so is one of the blessed and he will never be destined to misery. In the event that his scales are light, the angel will call him, so-and-so is one of the miserable and he will never be destined to happiness. (1)

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(1) **[3610] The assessment of the reliability of the chain of transmitters:**

- Its chain very weak in it, Ṣāliḥ At-Tirmidhī, Mutaham Ṣāqiṭ, and Ibrāhīm ibn Muḥammad, Matrūk.

The authentication of Ḥadīth:

- It was reported by Al-Ḥārith ibn Abī Usāmah, as in ((Buqyat Al-Bāḥith)) by Al-Haythamī 2/1004 (1125) in a Marfūʿ, and he said: Dāwūd ibn al-Muḥabbar narrated to us, Ṣāliḥ Al-Marri narrated to us, on the authority of Jaʿfar ibn Zayd, on the authority of Anas ibn Mālik, on the authority of the Prophet (P.B.U.H), who said: ((The son of Adam will be brought on the Day of Resurrection, and he will be placed between the two scales, and an angel will be entrusted with him...)) Ḥadīth. Its chain

At-Takathur
The Rivalry in world increase

Surat at-Takathur is revealed in Mecca. It consists of one hundred and twenty letters, twenty-eight words, and eight verses.

[3611] Muḥammad ibn al-Qāsim informed us, Muḥammad ibn Maṭar related to us, Ibrāhīm ibn sharīk related to us, Aḥmad ibn Yūnus related to us, Sallām ibn Salīm related to us related to us, Hārūn ibn Kathīr related to us, Zayd ibn Aslam on the authority of, on the authority of his father, on the authority of Abū Umāmah, that Ubayy ibn Kaʿb reported the Messenger of Allah (P.B.U.H) as saying:

(He who recites ﴿Competition for more ⌜gains⌝ diverts you ⌜from Allah﴾, Allah will not hold him accountable for the blessings that He bestowed upon him in the abode of the world, and he will be given a reward like one who recites a thousand verses). (1)

In the Name of Allah, the Most Gracious, the Most Merciful

Qur'ān 102: 1 ﴿Competition for more ⌜gains⌝ diverts you ⌜from Allah﴾

He says: You are preoccupied with showing off and boasting of the abundance [80/b] of wealth and numbers from obedience to your Lord, and that is what saves you from His wrath upon you.

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of narrators is very weak. In it, Dāwūd ibn al-Muḥabbar is Matrūk, and most of the book Al-'Aql which is classified as Mawḍū'.

- See: ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/282, ((Al-Jarḥ wat-Taʿdīl)) by Ibn Abī Ḥātim 3/424.
- And Ṣāliḥ ibn Bashir al-Marri is weak, see ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 1/426, ((Al-Majrūḥīn)) by Ibn Ḥibbān.

(1) The assessment of the reliability of the chain of transmitters :
- Its chain is Mawḍūʿ.

The authentication of Ḥadīth:
- It was previously stated at the beginning of the Surahs.

Qur'ān 102: 2 ﴿Until you end up in your graves﴾.

That is: You died and were buried in them.

Qatādah said: It was revealed that there were two Jewish tribes. They said: We are more than the sons of so-and-so, and the sons of so-and-so are more than the sons of so-and-so. That distracted them until they died astray. And Ibn Buraydah replied: It was revealed that there was an area of the Ansār fighting each other.

Muqātil and al-Kalbī: It was revealed about two Quraysh neighborhoods, Ban Abd Manaf ibn Quṣay, and Banū Sahm ibn 'Amr ibn Hāṣīṣ ibn Ka'b. Banū 'Abd Manāf said: We are more masters, more powerful, greater in number and more numerous, and Banū Sahm said: Like that, so Banu 'Abd Manāf multiplied them, then they said: We count our dead, until they visited the graves, so they counted them, and said: This is the grave of so-and-so, and this is the grave of so-and-so [81] /a] So the majority of them built Sahm with three verses; Because they were more numerous during the Jāhiliyyah, so God Almighty revealed this verse.

[3612] Abū al-Qāsim 'Abd al-Raḥmān ibn Aḥmad ibn Ja'far and Abū Bakr Aḥmad ibn al-Ḥasan ibn Aḥmad al-Ḥayryān informed us, Abū Muḥammad Ḥājib ibn Aḥmad ibn Yarḥam informed us, 'Abd al-Raḥīm ibn Munīb related to us, an-Naḍr ibn Shumayl related to us, Shu'bah informed us, on the authority of Qatādah, on the authority of Maṭraf ibn 'Abd Allah ibn ash-Shikhīr, that his father said:

(The servant says "My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent). (1)

(1) **[3612] The assessment of the reliability of the chain of transmitters:**
- There are those I did not come across, and Ḥājib ibn Yarḥam: There is a difference of opinion about him, and the Ḥadīth is Ṣaḥīḥ as it will come.

The authentication of Ḥadīth:
- It was reported by Muslim in the Book of Asceticism and Al-Raqā'iq (softening hearts) (2958).

Zirr bin Ḥubaysh reported ʻAlī ibn Abī Tālib (may Allah be pleased with him) as saying: We still doubt the punishment of the grave until

﴿Competition for more ˹gains˺ diverts you ˹from Allah﴾ up to His statement [81/b]: ﴿But no! You will soon know﴾ [Qur'ān 102: 3] meaning: in the grave.

Qur'ān 102: 3 ﴿But no! You will soon find out﴾, refers to idolaters.

Qur'ān 102: 4 ﴿No! You will soon find out!﴾It is repeated to denote affirmation.

Aḍ-Ḍaḥāk said: ﴿But no! You will soon know﴾ refers to the infidels, ﴿Again, no! You will soon know﴾.

He said: It refers to believers and he used to recite it: The first with the Tā' and the second with the Yā'.

Qur'ān 102: 5 ﴿Indeed, if you knew your fate with certainty, ˹you would have acted differently﴾, that is: knowledge with certainty, so he added knowledge to certainty as He said:

﴿Indeed, this is the absolute truth﴾ [Qur'ān: 56: 95]

Qatādah said: We used to say that certainty knows Allah raised him after death.

Qur'ān 102: 6 ﴿But˺ you will surely see Hellfire﴾

Qur'ān 102: 7 ﴿You will see it with certainty﴾

It is suitable for it to be in the sense of passing as an apodosis to 'if', its estimation: If you knew knowledge with certainty, you would have seen hell with your heart, and then you saw it with your eyes (certainty).

And it is said: It means: If you knew the knowledge of certainty, it would have distracted you from reproduction and boasting, then resumed

﴿But you will see the Hellfire﴾ with the intention of swearing [82 / a], and this view is held by Muqātil.

And it is said: It means: If you knew with certainty that you would see the Fire that would have preoccupied you from what you are in.

And it is said: He mentioned {No} three times. It means: You will know upon death and you will know in the grave and you will know on the day

of Resurrection, then it is mentioned for the third time because what was unseen has become eyewitnesses

The majority of reciters read it Latarawunna in the two words, whereas ibn ʿĀmir and al-Kisāʾī recited it with Ḍammah of Tāʾ in the first word and Fatḥah of the other one. This was narrated by al-Kisāʾī, on the authority of ʿAlī (may Allah be pleased with him).

[3613] Muḥammad ibn ʿAbdūs informed us, Muḥammad ibn Yaʾqūb related to us, Muḥammad ibn al-Jahm related to us, al-Farrāʾ related to us, Muḥammad ibn al-Faḍl related to us, on the authority of Atā, on the authority of Abū ʿAbd al-Raḥmān as-Sulamī, that ʿAlī (may Allah be pleased with him) recited {Lturwn al-jaḥīm thumma ltarwnhā }, with Ḍammah of the first Tāʾ and Fatḥah of the second. (1)

Al-Farrā said: And the first view is more close to the words of the Arabs, because it signifies emphasis, so the wording should not differ.

[Verse: 8][82/b] {Then, on that day, you will be asked about bliss} They differed about it and increased it.

Qurʾān 102: 8 ﴿Then, on that Day, you will definitely be questioned about ˹your worldly˺ pleasures﴾

the scholars had different views about it:

[3614] Abū ʿAlī al-Ḥusayn ibn Muḥammad ibn ʿAlī ibn Ibrāhīm al-Sarrāj informed us during my recitation to him in the mosque on Friday, in the year three hundred and eighty-eight, Abū Bakr Muḥammad ibn ʿAlī ibn Mahrān al-Khashshāb related to us, ʿAlī ibn Saʿd al-ʿAskarī related to us, al-Ḥusayn ibn Muʾādh al-Akhfash Mustamlī Abī Ḥafṣ related to us, Ibrāhīm ibn Abī Suwayd adh-Dharāʾ related to us, Suwayd Abū Ḥātim related to us, on the authority of

(1) **[3613] The assessment of the reliability of the chain of transmitters:**
- Mawḍūʿ; including Muḥammad ibn Al-Faḍl, he was declared a liar.

The authentication of Ḥadīth:
- It was reported by Al-Farrāʾ in ((Maʿānī al-Qurʾān)) 3/288, and it was previously mentioned that it was the recitation of Al-Kisāʾī and Ibn ʿĀmir.

Qatādah, on the authority of ʻAbdullah ibn Shaqīq, that Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying about the verse:

﴿Then, on that Day, you will definitely be questioned about ⌜your worldly⌝ pleasures﴾ [Qur'ān 102: 8]: It refers to the fresh water. (1)

[3615] Abū al-Ḥasan Muḥammad ibn ʻAlī ibn al-Ḥusayn ibn al-Qāsim al-Ḥasanī as-Sunnī related to us, Aḥmed ibn ʻAlī ibn Mahdī ibn Ṣadaqah narrated to us in Ramlah, my father related to me, ʻAlī ibn Mūsā al-Riḍā, Abū Musa ibn Ja'far related to me, Abu Ja'far ibn Muḥammad related to me, [83/a] Abū Muḥammad ibn ʻAlī related to me, Abū ʻAlī ibn al-Ḥusayn related to me, Abū al-Ḥusayn ibn ʻAlī related to me, My father ʻAlī ibn Abī Ṭālib, may Allah be pleased with them) related to me: The Messenger of Allah (P.B.U.H) said about His Almighty's saying:

﴿Then, on that Day, you will definitely be questioned about ⌜your worldly⌝ pleasures﴾ [Qur'ān: 102: 8]: It refers to the dates and cold water. (2)

ʻAbdullah ibn ʻUmar said: It is cold water in the summer. And Anas ibn Mālik said: The Messenger of Allah (P.B.U.H) stayed with al-Miqdād ibn Al-

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(1) **[3614] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ibrāhīm ibn Al-Faḍl, Maqbūl, and Suwayd ibn Ibrāhīm. Ibn ʿUday said in ((Al-Kāmil)) 4/489: He confuses Qatādah wrongly, and he brings Ḥadīths from him that none other than him would narrate them, and he is closer to be weak.

The authentication of Ḥadīth:

- An-Nasā'ī reported it in ((As-Sunan Al-Kubrá)) 6/521 (11697) via Abū Salamah ibn ʿAbd al-Raḥman, on the authority of Abū Hurayrah, may Allah be pleased with him, who said: The Prophet (P.B.U.H), said: ((By the One in Whose Hand is my soul! This is among the favors which you shall be asked about on the Day of Judgment. Cool shade, tasty ripe dates, and cool water)). Brief and its chain of transmission is Ṣaḥīḥ.

(2) **[3615] The assessment of the reliability of the chain of transmitters:**

- Mawḍūʿ, attributed by Aḥmad ibn Mahdi, he narrated on the authority of his father, on the authority of ʿAlī ibn Mūsá al-Riḍá, on the authority of his fathers, a fabricated version.

The authentication of Ḥadīth:

- I did not come across it from the Ḥadīth of ʿAlī ibn Abī Talib, may Allah be pleased with him, and he came with its text from the Ḥadīth of Jābir ibn ʿAbdullah, and it was narrated by Al-Bayhaqī in ((Shu'b Al-Imān)) 4/143 (4600) and in its chain of transmission is ʿAbdullah ibn Yaḥyá Al-Talḥī and Muḥammad ibn Mūsá Al-Aylī I couldn't find a biography for them.

Aswad, and he presented him with food, so he ate it, and then gave him cold water, and he liked it, and said:

((How cold it is on the liver)), then he said: **((If one of you drinks water, let him drink The coldest as much as he can))** It was said: **((Why? He said [83/b]: ((Because it extinguishes bitterness, is more beneficial to yield, and sends thanksgiving))**

[3616] I heard Abū al-Qasīm al-Habībī saying: I heard Abū Zakariyyā al-Anbārī saying: I heard Abū al-ʿAbbās al-Azharī saying: I heard Abū Hātim saying: Cold and sweet water urge praise from the heart.

Mālik ibn Dinār said: A man said to al-Ḥasan: We have a neighbor who does not eat al-Fālūdhij, and he says: I do not thank for it, so he said: How ignorant is your neighbor! Allah's blessing with cold water is more worthy to be praise than all types of sweet. (1)

[3617] Abū al-Ḥasan ʿAbd al-Raḥmān ibn Ibrāhīm ibn Muḥammad ibn Yaḥyá informed us, Abū Muḥammad Aḥmad ibn ʿAbd Allāh al-Muzanī related to us, Yūsuf ibn Mūsá related to us, Abū Bakr Muḥammad ibn Ḥafṣ al-Baṣrī in Egypt, ʿAbdullah ibn Salamah ibn ʿAyyāsh related to us, al-Ashʿath ibn Burāz related to us, on the authority of Qatādah[84 / U], on the authority of ʿAbdullah ibn shaqīq (), on the authority of Abū Hurayrah that the Prophet (P.B.U.H) commented on Allah's statement:

﴿Then, on that Day, you will definitely be questioned about ˹your worldly˺ pleasures﴾ [Qur'ān 102: 8]

He said:

(He who ate the bread of wheat, and drank the cooled water)), and had shade that is the blessing that he is asked about). (2)

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(1) **[3616] The assessment of the reliability of the chain of transmitters:**
- It is very weak. It contains Abū al-'Abbās al-Azharī, whose Ḥadīth is Munkar, and the compiler's sheikh was criticized by Al-Ḥākim.

The authentication of Ḥadīth: I did not find it except at the compiler.

(2) **[3617] The assessment of the reliability of the chain of transmitters:**
- It is very weak, attributed to Al-Ash'ath ibn Barāz, and there are those who were not mentioned with Jarḥ or Ta'dīl. It also contains whom I could not find.

[3618] Abū ʻAbdullah ibn Fanjawayh ad-Daynawayrī informed us, Abū Bakr ibn Mālik narrated to us, ʻAbdullah ibn Aḥmad ibn Ḥanbal narrated to us, Al-Walīd ibn Shujāʾ narrated to us, Muḥammad ibn Saʾīd ibn al-Aṣbahānī related to us, on the authority of Ibn Abī Laylā, on the authority of ash-Shaʾbī, on the authority of ʻAbdullah ibn Masʾūd, that the Prophet (P.B.U.H) said: ﴿Then, on that Day, you will definitely be questioned about ˹your worldly˺ pleasures﴾ [Qurʾān: 102: 8]

Refers to: (Security and health). (1)

The authentication of Ḥadīth:

- It was reported by Ibn ʿUday in ((Al-Kāmil)) 2/46 in a similar manner, he said: Aḥmad ibn ʿAlī ibn Al-Muthanná narrated to us, ʿAbdullah ibn Salamah narrated to us about it, then he said: Ashʾath ibn Barāz narrated on the authority of Qatādah on the authority of ʿAbdullah ibn Shaqīq, on the authority of my father three Ḥadīths other than these two.
- The two Ḥadīths and Ashʾath were not followed up on them, all of them with this chain of transmission are not preserved, and he did not narrate them on the authority of Qatādah other than Ashʾath.

(1) **[3618] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn ʿAbd al-Raḥman ibn Abī Laylá. He is Ṣadūq yet poorly memorized. It has the blemish of being Mursal as well, for Al-Shaʾbī did not hear from ʿAbdullah ibn Masʿūd, Abū Ḥātim, Ad-Daraquṭnī and Al-Ḥākim said it, and Al-ʻIjlī said: Al-Shaʾbī hardly transmits anything but Ṣaḥīḥ.
- See: ((Al-Marāsīl)) by Abī Ḥātim (p. 132), ((Jamiʿ at-Taḥṣīl)) by al-Alaʿi (p. 204), ((Tahdhīb al-Tahdhīb)) by Ibn Ḥajar 3/48.

The authentication of Ḥadīth:

- It was narrated by ʿAbdullah ibn Imām Aḥmad in the book ((Az-Zuhd)) (P. 157). He said: Al-Walīd ibn Shujāʿ narrated to us about it, and from his path, Ibn Abī ʿAṣim reported it in the book ((Al-Zuhd)) 2/157.
- It was narrated by Ibn Abī Ḥātim, as in ((Tafsīr al-Qurʾān al-ʻAẓīm)) by Ibn Kathīr 14/449 from the path of Muḥammad ibn Sulaymān ibn Al-Aṣbahānī, on the authority of Ibn Abī Laylá in it.
- It was narrated by Abū Nuʻaym in ((Tārīkh al-Iṣbahān)) 2/145. He said: Aḥmad ibn Jaʿfar ibn Ḥamdān narrated to us, ʿAbdullah ibn Aḥmad narrated to us, Abū Hammām al-Walīd ibn Shujāʾ narrated to us, Muḥammad ibn Sulaymān al-Aṣbahānī narrated it to us.
- What appears to me, and Allah knows best, is that the narrator on the authority of Ibn Abī Laylá is Muḥammad ibn Sulaymān, the uncle of Muḥammad ibn Saʿīd, as it was presented by Imām Aḥmad, Ibn Abī ʿAṣim, Ibn Abī Ḥātim and Abī Nuʿaym, because Muḥammad ibn Sulaymān mentioned from his elders Muḥammad ibn

[3619] Ibn Fanjawayh informed me, Muḥammad ibn ʻAbdullah ibn Barzah narrated to us, Muḥammad ibn Ghālib ibn Ḥarb narrated to us, Zakariyyā ibn Yaḥyā al-Raqāshī the reciter narrated to me, ʻAbdullah ibn Īsā Abū Khalaf narrated to us, Yūnus ibn ʻUbayd related to us, on the authority of ʻIkrimah, that Ibn ʻAbbās, he heard Umar ibn al-Khaṭṭab, may Allah be pleased with him, saying: The Messenger of Allah (P.B.U.H) came out to us at noon and found Abū Bakr (may Allah be pleased with him) in the mosque, so he said to him: **(O Abu Bakr, what brought you out at this hour?))** He said: O Messenger of Allah, the same thing that brought you out, then ʻUmar came, and the Messenger of Allah (P.B.U.H) said to him:

(O Ibn al-Khaṭṭab, what brought you out?) He said: O Messenger of Allah, the same thing that brought both of you out. Then, ʻUmar sat with them. He said: Then the Messenger of Allah (P.B.U.H), came forward to speak to them, and then said: **(Do you have the strength to go to these palm trees and get food, drink and shade?)**

We said: Yes. He said: ((Let us pass by Abi Al-Haytham bin at-Tayhān Al-Anṣārī)), he said: So the Messenger of Allah (P.B.U.H) came forward in front of us, so he asked for permission and greeted them three [85 / a] times, and Umm Al-Haytham listened. She wanted the Messenger of Allah

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ʿAbdul Raḥmān ibn Abī Laylá, Among his students was Al-Walīd Ibn Shujaʾ, and he was not mentioned in Muḥammad Ibn Saʿīd, rather they mentioned that one of his sheikhs was his uncle Muḥammad Ibn Sulaymān, in addition to the chain of transmission of the book ((Az-Zuhd)) by Aḥmad, and from his path that Abū Nuʿaym brought it out is the chain of transmission of the compiler, and Muḥammad Ibn Sulaymān is truthful and makes mistakes. As in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/82, so it is from what the Ḥadīth is justified as well. And it was reported dependent on Ibn Masʿūd, narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/285 from three paths, all of them from Ibn Abī Laylá, on the authority of Al-Shaʿbi, on the authority of Ibn Masʿūd.

- It was narrated by Hanād in the book ((Zuhd)) 2/364 (694) as Mawqūf on Ibn Masʿūd and its chain of transmission is Munqaṭiʿ. Similarly, Al-Bayhaqī narrated it in ((Shuʿb Al-Imān)) 4/149 (6415) from the route of Ibn Abī Laylá. The Ḥadīth is weak as Marfūʿ and Mawqūf.

(P.B.U.H) to increase them in peace. When the Messenger of Allah (P.B.U.H) wanted to leave, Umm al-Haytham came out, running after them. She said: O Messenger of Allah, I heard your salutations, but I wanted to increase your salutations to us. The Messenger of Allah (P.B.U.H) said to her: **"Where is Abū al-Haytham?"** She said: O Messenger of Allah, he is nearby. The Hour will come, God willing, and a rug was laid out for them under a tree, until Abu Al-Haytham came, so Abu Al-Haytham rejoiced with them, and his eyes rejoiced, and Abū al-Haytham climbed on a palm tree tying a bunch for them, and the Messenger of Allah (P.B.U.H) said to him: Al-Haytham)) He said, O Messenger of Allah, you eat from unripe dates and dry dates. , and from its dried dates. Then he came to them, and they drank water over it. Then [85b] the Messenger of Allah (P.B.U.H) said:

(This is from the bliss that you will be asked about). Then Abū al-Haytham stood up to a sheep to slaughter it, and the Messenger of Allah (P.B.U.H) said:

(Do not slaughter the milking sheep) and Umm al-Haytham kneaded for them and baked, so the Messenger of Allah (P.B.U.H, Abū Bakr and ʿUmar, may Allah be pleased with them, took a slight nap, so they paid attention and found their food ripe, then Abū al-Haytham put their food in front of them, so they ate and were satisfied, and thanked Allah Almighty, then Abū Al-Haytham returned to them the rest of clusters, so they ate from its fresh and ripe dates, so the Messenger of Allah (P.B.U.H) greeted them and prayed for them well. (1)

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(1) **[3619] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including ʿAbdullah ibn ʿĪsá, weak as it has Ibn Barzah, his affair was not praised, and the story of Abī Al-Haytham is proven from another path, as in the authentication of Ḥadīth.

The authentication of Ḥadīth:

- Narrated by Abū Yaʿlá in ((Musnad)) 1/214 (250), Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 16/253 (568), and in ((Al-Muʿjam aṣ-Ṣaghīr)) 1/124-126, and Al-Ḥākim referred to it in ((Al-Mustadrak)) 4/145 and narrated it briefly in 4/261 from the way of Hilāl ibn Bishr on the authority of ʿAbdullah ibn ʿĪsá, with it, and Al-ʿAqīlī in the book ((aḍ-Muʿāfá al-Kabīr)) 2/286 in the biography of ʿAbdullah ibn ʿĪsá, and Ibn ʿUday in ((Al-Kāmil)) 5/413 And he said: I do not know this Ḥadīth narrated

[3620] Ibn Fanjawayh informed me, Ibn Shanabah related to us, al-Firyābī related to us, Mansūr ibn Abī Muzāḥim related to us, Abū Sa'īd al-Mu'ddib, who is Muḥammad ibn Muslim ibn Abī al-Waḍāh, on the authority of Muhammad ibn 'Amr, On the authority of Ṣafwān ibn Sulaym [86/a], on the authority of Maḥmūd ibn Labīd, he said: When this verse was revealed

﴿Then, on that day, you will definitely be questioned about ˹your worldly˺ pleasures﴾ [Qur'ān: 102: 8] they said: O Messenger of Allah, what bliss will we be asked about? We have nothing except dates and water [Literally, the two black things], and our swords on our shoulders? He said:

(That will take place). (1)

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on the authority of Yūnus with this chain of narrators other than ʿAbdullah ibn ʿĪsá. I said: All of them narrated it from the path of Zakarīyā ibn Yaḥyá Al-Riqāshī on the authority of ʿAbdullah ibn ʿĪsá with it, and this is a weak chain of transmission, and Al-Haythamī classified it as weak in ((Majmaʿ Al-Zawā'id)) 10/317.

- And the story of Abī Al-Haytham ibn At-Tayhān is proven in ((Ṣaḥīḥ Muslim)) (2038) from the Ḥadīth of Abī Hurayrah, may Allah be pleased with him.

(1) **[3620] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ibn Shanabah, he was not mentioned with Jarḥ or Ta'dīl, and the Ḥadīth is Ḥasan with its witnesses.

The authentication of Ḥadīth:

- It was narrated by Aḥmad in his ((Musnad)) 6/597 (23128) via Yazīd Hārūn on the authority of Muḥammad ibn ʿAmr with it. And Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/80 (345), and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/288 and in it: Muḥammad ibn Maḥmūd ibn Labīd, who is wrong, and the correct one is Maḥmūd ibn Labīd, as in ((Al-Musnad)) and others. Narrated by Hanād in the book ((Az-Zuhd)) 2/395 (768).
- It was narrated by Al-Bayhaqī in "Shu'ab Al-Imān" 4/142 (4598), and Al-Wāḥidī in ((Al-Wasīṭ)) 4/549. Al-Haythamī said in ((Majmaʿ Az-Zawā'id)) 7/142: It was narrated by Aḥmad, and it includes Muḥammad ibn ʿAmr ibn ʿAlqamah, and his Ḥadīth is Ḥasan, and it has weakness due to his poor memorization.
- And the rest of his men are the men of Ṣaḥīḥ.
- For the Ḥadīth, two witnesses:
- The first: From the Ḥadīth of Az-Zubayr ibn Al-ʿAwwām, narrated by Aḥmad in his ((Musnad)) 1/266 (1408), narrated by At-Tirmidhī in the book of interpretation of the Qur'ān, chapter: and from Surat Al-Takathur (3356) and he said: A Ḥasan Ḥadīth.
- It was narrated by Ibn Mājah in the book ((Az-Zuhd)), chapter: The livelihood of the Companions of the Prophet (P.B.U.H) (4158), and Al-Albānī graded it Ḥasan in ((Ṣaḥīḥ Sunan At-Tirmidhī)) (2672).

[3621] Al-Fanjawī informed us, al-Qaṭīʿī related to us, Ibn Ḥanbal related to us, my father related to us, ʿAffān related to us, Yazīd ibn Ibrāhīm related to us, Yūsuf the nephew of Ibn Sirīn related to us, on the authority of Abū Qilābah, that the Prophet (P.B.U.H) said with reward to the verse:

﴿Then, on that Day, you will definitely be questioned about ⌜your worldly⌝ pleasures﴾ [Qur'ān 102: 8] as saying:

(People from my nation mix honey with pure and eat it). (1)

[3622] Ibn Fanjawayh related to us, Ibn Shanabah related to us, al-Firyābī related to us, Ibrahim ibn ʿAbdullah related to us, Hushaym informed us, Manṣūr ibn Zādhān related to us, on the authority of Ibn Sīrīn, that Ibn ʿUmar said: Do not enter the bathroom. For it is among the blessings they created. He said [86/b]: Manṣūr did not enter the bathroom. (2)

[3623] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn related to us, Aḥmed ibn Ja'far ibn Ḥamdān related to us, Maḥmūd ibn al-Farrāj related to us, Ibn

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- The second: From the Ḥadīth of Abū Hurayrah, which was narrated by At-Tirmidhī in the Book of Interpretation of the Qur'ān, Chapter: And from Surat At-Takathur (3357). The Ḥadīth is Ḥasan.

(1) **[3621] The assessment of the reliability of the chain of transmitters:**
- Its chain is Mursal.

The authentication of Ḥadīth:
- Aḥmad reported it in the book ((Al-Zuhd)) (p. 31) He said: ʿAffān narrated it to us, and from his path the compiler reported it, and Ibn Abī ʿAṣim reported it in the book ((Az-Zuhd)) 2/34 from the way of ʿAbdullah ibn Imām Aḥmad with it, and Ibn Abī Al-Dunyá reported it In the book ((Iṣlāh al-Māl)) (p. 105) (362) from the path of ʿAffān in it, and the wording is: ((They knot ghee and honey)) and it is Mursal as stated above.
- Similarly, Ibn Mardawayh reported it on the authority of Abū Dardā, Muṭṭaṣil (connected chain), as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/660.

(2) **[3622] The assessment of the reliability of the chain of transmitters:**
- ʿUbaydullah ibn Muḥammad ibn Shanabah, neither Jarḥ nor Ta'dīl was raised about him, and the rest of his men are trustworthy, except for Ibrāhīm ibn ʿAbdullah, for he is Ṣadūq, and the narration is Ṣaḥīḥ as it will come.

The authentication of Ḥadīth:
- It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 1/103 (1165) He said: Hāshim ibn Bashir narrated to us about it, and its chain of transmission is Ṣaḥīh.

Abī Al-Shawārib informed us, Abū Awānah informed us, on the authority of Ibrāhīm al-Hijrī, on the authority of Abī al-Aḥwas, on the authority of Abdullah, that the Prophet (P.B.U.H) he said:

(Allah Almighty counts His blessings till the servant counts: You asked me to marry that woman, and I've married her). (1)

[3624] Ibn Fanjawayh informed me, Ibn Ṣiqlāb related to us, ibn Abī al-Khaṣīb related to us, Muḥammad ibn ʻĪsā related to me, Faḍl ibn Sahl related to us, Ḥafs ibn ʻUmar related to us, al-Ḥakam ibn Abbān related to us, on the authority of ʻIkrimah that ibn ʻAbbas said: When the verse:

﴿Then, on that day, you will definitely be questioned about ˹your worldly˺ pleasures﴾ [Qur'ān: 102: 8]

The Companions said: O Messenger of Allah, what bliss are we in, and we only eat barley in our bellies? [87/a] So Allah Almighty revealed to His Prophet: Say to them: Do you not wear slippers, and drink cold water, for this is bliss? (2)

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(1) **[3623] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ibrāhīm ibn Muslim al-Hijrī, Layyin in Ḥadīth, he narrated Mawqūf reports as Marfūʿ

The authentication of Ḥadīth:

- I did not find it from the Ḥadīth of ʿAbdullah ibn Masʿūd, may Allah be pleased with him, and a similar Ḥadīth was narrated from the Ḥadīth of ʿIyāḍ ibn Ghānim, may Allah be pleased with him.
- In addition, it was reported as Mawqūf text on ʿAbdullah ibn Salām, may Allah be pleased with him, narrated by Al-Bayhaqī in ((Shuʿb al-Imān)) 4/148 (4610) and he said: This is Mawqūf, and it was narrated as Marfūʿ, then he mentioned it in a similar manner. And the chain of transmission of the Mawqūf is Ḥasan, and the chain of transmission is weak, including Ḥajjāj is weak, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/190. It has already been mentioned that the blemish of the Marfūʿ is Ibrāhīm al-Hijrī, and he used to narrate Mawqūf reports as Marfūʿ, so perhaps this is one of them.
- Likewise, the Ḥadīth was mentioned by Al-Qurṭubī in ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) 20/177 by saying: Abū Al-Aḥwaṣ narrated on the authority of ʿAbdullah, on the authority of the Prophet (P.B.U.H), so he mentioned it.

(2) **[3624] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn ʿĪsá Al-Tarsūsī, and Ḥafṣ ibn ʿUmar ad-Dānī, are weak. It also contains whom who were not mentioned with Jarḥ or Taʾdīl.

[3625] Ibn Fanjawayh informed me, Abū Zur'ah al-Rāzī related to us, Abū al-Ḥusayn al-Ashnānī al-Qaḍī related to us, Aḥmad ibn al-Ḥasan ibn Sa'īd al-Kharrāz related to us, my father related to me, Muḥammad ibn Marwān related to me, on the authority of Abān ibn Taghlab, that Anas ibn Mālik said: When the verse:

﴿Then, on that Day, you will definitely be questioned about ˹your worldly˺ pleasures﴾ was revealed. A needy man came and said: O Messenger of Allah, do I have any blessings? He said:

(Yes, the sandals, the shade and the cold water).

[3626] Muḥammad ibn Muḥammad ibn Hanī related to us, Abū ʿAbdullah Muḥammad ibn Muḥammad al-Rawāsānī related to us, Abū Sa'īd al-Ashajj related to us, Ibn Numayr related to us, on the authority of Ibn Jurayj , that Mujāhid commented on the verse,

﴿Then, on that day, you will definitely be questioned about ˹your worldly˺ pleasures﴾, as follows: You will be asked about every pleasure in the world. (1)

The authentication of Ḥadīth:

- It was narrated by Ibn Abī Ḥātim, as in ((Tafsīr al-Qur'ān al-ʿAẓīm)) by Ibn Kathīr 14/449. He said: Abū ʿAbdullah Aẓ-Ẓahrānī narrated to us, Ḥafṣ ibn ʿUmar Ad-ʿdanī narrated to us on the authority of Al-Ḥakam ibn Abān on the authority of ʿIkrimah, he said: When it was revealed...etc. And in it Ḥafṣ ibn ʿUmar Al-ʿdanī is weak as stated above. Furthermore, ʿIkrimah reported it as Mursal. ʿAbd ibn Ḥamīd reported it on the authority of ʿIkrimah in as Mursal, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/661.

- **[3625] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, due to ʿUmar ibn al-Ḥasan al-Ashnānī, a man of afflictions, in which Muḥammad ibn Marwān is accused of lying, and in his chain of transmission contains whom I did not find.

The authentication of Ḥadīth:

- It was reported by Abū Nuʿaym Al-Aṣbahānī in ((Tārīkh Iṣbahān)) 2/247 in the biography of Muḥammad ibn ʿAbdullah ibn Māhān, he said: Aḥmad ibn ʿUbaydullah ibn Maḥmūd narrated to us, Abū Bakr ibn Māhān narrated to us, Al-Ḥusayn ibn Muṣʿab Al-Bujalī narrated to us, Al-Ḥasan narrated to us - like this, Perhaps it is Aḥmad ibn Al-Ḥasan, as in Ath-Thaʿlabī - Ibn Saʿīd Al-Khazāz, my father narrated to us about it. Its chain of transmission is Aḥmad ibn Al-Ḥasan and his father whom I did not find.
- Ibn Mardawayh reported it as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/665.

(1) **[3626] The assessment of the reliability of the chain of transmitters:**

- Mursal, Ibn Jurayj did not hear from Mujāhid except one or two letters. He did not

[3627] ʿAbdullah ibn Ḥāmid informed me (87/b), Muḥammad ibn Al-Ḥusayn informed us, ʿAlī ibn al-Ḥasan ibn Abī Īsā related to us, Yaḥyá ibn Yaḥyá related to us, ʿAmir ibn Assāf al-Yamānī related, on the authority of Yaḥyā, who is with us Ibn Abi Kathīr, said: The Messenger of Allah (P.B.U.H) recited: ﴿Competition for more ⌜gains⌝ diverts you ⌜from Allah﴾

[Qur'ān: 102: 1] to his companions, and when he reached

﴿Then, on that day, you will definitely be questioned about ⌜your worldly⌝ pleasures﴾ [Qur'ān: 102: 8]

He replied: **(Do you know what that bliss is?)** They said Allah and His Messenger know best. He said: **A house that covers you, a piece of cloth to cover your private parts, and a piece of bread that straightens your back, nothing but that is bliss.** (1)

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hear anything other than that. This was said by Yaḥyá ibn Ma'īn and Al-Bardījī, as in ((Jāmiʿ At-Taḥṣīl)) by Al-Ala'i (p. 229), ((Tahdhīb Al-Tahdhīb)) by Ibn Ḥajar 3/503. Its chain of transmission contains whom I could not find.

The authentication of Ḥadīth:

- Aṭ-Ṭabarī reported it in ((Jāmiʾ al-Bayān)) 3/289 and Abū Nuʿaym in ((Ḥilyat Al-Awliyāʾ)) 3/281. Both of them narrated it from ʿAbdullah ibn Abī Najīḥ on the authority of Mujāhid, and ʿAbdullah ibn Najīḥ is trustworthy, except that Yaḥyá ibn Saʿīd said: He did not hear the interpretation from Mujāhid, and Ibn Ḥibbān said: Ibn Abī Najīḥ is the counterpart of Ibn Jurayj in the book of Al-Qāsim ibn Abī Abzá on the authority of Mujāhid in the interpretation, narrated by Mujāhid without hearing.
- See: ((Jāmiʿ at-Taḥṣīl)) by al-Ala'i (P. 218), ((Tahdhīb al-Tahdhīb)) by Ibn Ḥajar 3/284. And some people of knowledge rectify the path of Ibn Abī Najīḥ on the authority of Mujāhid, such as sheikh al-Islām Ibn Taymiyyah, for he said in ((Majmūʿ al-Fatāwá)) 17/409: And the saying of the one who says that Ibn Abī Najīḥ's narration on the authority of Mujāhid is not correct is his answer: The interpretation of Ibn Abī Najīḥ on the authority of Mujāhid is one of the most correct interpretations In fact, there is no book in the hands of the people of interpretation that is more correct than the interpretation of Ibn Abī Najīḥ on the authority of Mujāhid.

(1) **[3627] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including, ʿĀmir ibn Yasāf has a lot of Munkar reports, and neither Jarḥ nor Ta'dīl was raised about the compiler's sheikh, and the Ḥadīth is Mursal.

The authentication of Ḥadīth:

- I did not find it in this wording.
- Imām Aḥmad narrated in his ((Musnad)) 1/100 (442), and At-Tirmidhī in the Book

[3628] ʿAbdullah ibn Ḥāmid informed us, Abū Bakr Muḥammad ibn Yaḥyá al-Makkī informed us, Abū Bakr Muḥammad ibn Jaʾfar al-Muqrīʾ related to me in Shamshāt, Aḥmad ibn Sufyān ibn ʿAlqamah related to us, on the authority of ʿAbdullah al-Maqdimī, ʿAmr ibn Khālid, an-Naḍr ibn ʿArabī related to us, on the authority of ʿIkrimah, which Ibn Abbas said: The Messenger of Allah recited:

﴿Competition for more ⌜gains⌝ diverts you ⌜from Allah⌝﴾, [Qurʾān 102: 1]

As a result he said [88/a]:

(Multiplication of wealth is the collection of wealth without its right, which prevents it from claiming its dues).

﴿Until you end up in ⌜your⌝ graves﴾

[Qurʾān: 102: 2] until you entered your grave.

﴿Again, no! You will soon come to know﴾, [Qurʾān: 102: 4] if you had come out of your graves to your resurrection pace.

﴿Indeed, if you were to know ⌜your fate⌝ with certainty, ⌜you would have acted differently﴾ [Qurʾān 102: 4].

If deed records were made, people would be divided into wretched and happy.

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of Asceticism, the chapter on asceticism in this world (2341), and Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 1/91 (147), and Al-Ḥākim in (147). (Al-Mustadrak) 4/312 (7866) and graded it Ṣaḥīḥ and Adh-Dhahabī agreed with him, and Al-Bayhaqī in ((Shuʿb Al-Imān)) 7/295 (10367) on the authority of ʿUthmān ibn ʿAffān, may Allah be pleased with him, he said: I heard the Messenger of Allah (P.B.U.H), say: ((Everything is surplus of the son of Adam from a piece of bread, a piece of cloth to cover his private parts, and a house that covers you, other than this, he will be accounted for it on the day of Judgment)). This is the wording of Al-Bayhaqī.

- The Ḥadīth was classified as weak by Al-Albānī in ((Ḍaʾīf Sunan At-Tirmidhī)) (406), and in ((Silsilat al-Aḥādīth aḍ-Ḍaʾīfah)) (1063).
- He went to say that this Ḥadīth is from the Israeli reports which Al-Hurayth wronged in reporting it as Marfūʿ.
- A similar narration was narrated by ʿAbd al-Razzāq in ((Tafsīr Qurʾān)) 2/393 on the authority of al-Ḥasan and Qatādah as Mawqūf.

{But˹ you will surely see the Hellfire ﴿Again, you will surely see it with certainty﴾ [Qur'ān 102:6-7]

And that is when the path is brought and set up between Hell's two bridges.

﴿Then, on that day, you will definitely be questioned about ˹your worldly˺ pleasures﴾[Qur'ān 102: 8]

He said: About five, about fullness of stomachs, coolness of drink, sleep pleasure, shade of dwellings, and perfection of design). (1)

[3629] ʿAbdullah ibn Ḥāmid informed us, Aḥmad ibn ʿAbdullah informed us, Muḥammad ibn ʿAbdullah related to us, al-Ḥasan ibn Ziyād related to us, Abū Khālid al-Aḥmar related to us, on the authority of Mufaḍḍal, On the authority of Mughirah, on the authority of Ibrāhīm, that he said: Whoever mentioned the name of Allah upon eating and say al-Ḥamdullah (Praise be to Allah) upon finishing of eating, he will not be asked about the bliss of that food. (2)

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(1) **[3628] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, ʿAbdullah ibn Abī Bakr Al-Maqdimī is weak, and there are those whom I did not come across.

The authentication of Ḥadīth:

- Al-ʿAqīlī reported it in a very brief way in ((Ḍu'fāʾ al-Kabīr)) 3/258 and he said: ʿAmr ibn Bishr ibn Al-Sarah, on the authority of ʾAnbasah ibn Saʿīd ibn Ghunaym, is Munkar in Ḥadīth.
- It was reported by Ibn Mardawayh from the Ḥadīth of ʿIyāḍ ibn Ghunaym, may Allah be pleased with him, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/659-660.
- It was reported by Ibn Abī Ḥātim and Ibn Mardawayh on the authority of Zayd ibn Aslam, on the authority of his father, in a Mursal form, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/659.

(2) **[3629] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Abū Khālid al-Aḥmar, who is truthful yet makes mistakes, as well as al-Mughirah ibn Muqsim, who is Mudallis and made ʿan'anah. Aḥmad ibn Ḥanbal said: Most of what was narrated on the authority of Ibrāhīm was heard by Ḥammād and Yazīd ibn Al-Walīd. Ḥadīth Mughirah on the authority of Ibrāhīm alone was graded weak.
- See: ((al-Jarḥ wat-Taʿdīl)) by Ibn Abī Ḥātim 8/228, ((Taʿrīf Ahl at-Taqdīs) by Ibn Ḥajar (P. 55).

The authentication of Ḥadīth:

- It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 5/138 (24502), he said:

Ibn ʿAbbās said: Bliss is the health of the bodies, hearing and sight. He said: Allah asks the servants about what they use, and He knows that more than them, which is His saying:

﴿Indeed, all will be called to account for ⌜their⌝ hearing, sight, and intellect﴾ [Qur'ān: 17: 36]

According to Abū Ja'far: It refers to health.

[3630] Aqīl informed me, al-Muʿāfá informed, ibn Jarīr informed us, ibn Ḥamīd related to us, Mahrān related to us, on the authority of Ismā'īl ibn ʿAyyāsh, on the authority of ʿAbdul Raḥaman at-Tamīmī, on the authority of Thābit al-Bunānī, that Anas reported the Prophet (P.B.U.H) as saying:

"On the Day of Resurrection, you will be asked for a crumb to strengthen you, water to quench your thirst, and a garment to cover it". (1)

[3631] it is reported on the authority of Mahrān, Sufyān, and Bukayr ibn ʿAtīq al-ʿĀmirī, he said: Saʿd ibn Jubayr was brought a drink of honey, and he

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Jarīr narrated to us on the authority of Manṣūr, on the authority of Ibrāhīm on the authority of Tamīm ibn Salamah, he said: It happened that if a man remembers Allah for his food and praises Him for the end of it, he does not ask about the bliss of that food. And its narrators are trustworthy: He also narrated it on 6/73 (29570).

- And ʿAbd al-Razzāq reported in his ((Muṣannaf)) 10/242 (19577) on the authority of Muammar, on the authority of Mansur, on the authority of Ibrāhīm, he said: Thanking food is that you say Allah's Name when you eat and praise Him when you have finished. And his men are trustworthy.

(1) **[3630] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn Ḥamīd Al-Rāzī who is weak, and Mahrān ibn Abī ʿUmar is Ṣadūq Yahim and of a poor memory, and ʿAbd al-Raḥman Al-Tamīmī I did not find him.

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/288 and its chain of transmission is weak, as stated above. Moreover, Anas was not mentioned in it, rather it was reported as Mursal by Thābit Al-Bunānī on the authority of the Prophet (P.B.U.H).
- Perhaps, Anas was omitted from the printed version since the compiler narrated it from the path of aṭ-Ṭabarī as stated above and mentioned Anas in it. Were it not be an interruption, then it would another defect that weakens the narration.

said: Indeed, this is from the bliss that you will be asked about. (1)

89/a: It refers to what He has bestowed upon you with Muḥammad (P.B.U.H).

This interpretation is held by His words, Glory be to Him:

﴿They know Allah's favours, but still deny them. And most of them are ˹truly˺ ungrateful﴾ [Qur'ān 16: 83].

Ikrimah refers to wealth, health, and leisure.

Sa'īd ibn Jubayr said: It means health and leisure, as ibn ʿAbbas reported from the Prophet (P.B.U.H):

"Two blessings many people squander: their health and free time."

Urwah ibn Muḥammad said: We were with Wahb ibn Munabbih, and we saw a man deaf, blind, incapacitated, and afflicted with leprosy.

We asked Wahb: Is there anything left of bliss for him? The greatest of them is being able to eat and drink easily, as well as relieve himself as quickly as possible.

Bakr ibn ʿAbdullah al-Muzanī said: What a blessing it is to eat delicious food and take time out without rushing. Abū al-ʿAliyyah: This refers to Islam and concealment. Al-Ḥusayn ibn Al-Faḍl said: It means easing the laws and facilitating the Qur'ān.

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(1) **[3631] the assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ibn Ḥamīd is weak, and he was followed up, and Mahrān is of poor memory.
- The assessment of the reliability of the chain of transmitters:
- Weak, including Muḥammad ibn Ḥamīd Al-Rāzī is weak, and he was followed up, and Mahrān is Ṣadūq Yahim and of a poor memory. However, the Ḥadīth is Ḥasan.

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/288 and from his path the compiler reported it, and its chain of narration is weak, as previously mentioned, except that he reported it in the previous place from the way of Abū Kurayb.
- It was reported by Ibn Abī Shaybah in ((Al-Muṣannaf)) 7/202 (35344), and Aḥmad in the book ((Al-Zuhd)) 2/364 (693), 2/366 (700) all of them from the path of Bakīr ibn ʿAtīq Al-ʿĀmirī with it, and he is Ṣadūq, so the report is Ḥasan.

Ab Bakr al-Warrāq: You will be asked for favors and blessings. (1)

(1) See: ((Maʿālim at-Tanzīl)) by Al-Baghawī 8/521, ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) by Al-Qurṭubī 20/178. Aṭ-Ṭabarī said in ((Jāmiʾ al-Bayān)) 30/289: And the correct saying in that is to say: Allah told that He is asking these people about bliss, and He did not specify in the verse which type of bliss He is asking them about a type of it, to the exclusion of some, rather the verse is general in that from Everyone, so He will question them as He stated about all bliss, not about some to the exclusion of some. Ibn al-Qayyim said in ((Ighāthat al-Lahfān)) (p. 3): The bliss that is asked about is of two types: a type that was taken from lawful source and spent in its due, so man will be questioned about its gratitude. And a type that was taken from unlawful source and was spent in unlawful due, so man will be asked about where he get and to where he spent.

- And Zakariyyá Al-Ansārī said in ((Fatḥ Al-Raḥmān)) (p. 35): The believer and the unbeliever are general, so the believer will be asked about the gratitude of the bliss and the disbeliever will be asked a question by way of Rebuking.
- Furthermore, sheikh al-Islām Ibn Taymiyyah said in Majmūʿ al-Fatāwá 17/180: {then, on that Day, you will definitely be questioned about ˹your worldly˺ pleasures} [Qurʾān: 102: 8]
- That is, about thanking him, for He does not permit anything and punishes those who do it, but he asks him about the duty that he enjoined upon him, and what He prohibited from him, whether he neglected in abandoning a command or doing a prohibition.

Surat al-ʻAṣr

Surat al-ʻAṣr is revealed in Mecca and contains sixty-eight letters, fourteen words, and three verses.

[3632] Kāmil ibn Aḥmad informed us, Muḥammad ibn Maṭar related to us, Ibrāhīm ibn Sharīk related to us, Aḥmād ibn Yūnus related to us, Sallām ibn Sulaym related to us, Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abū Umāmah, that Ubayy ibn Ka'b reported the Messenger of Allah (P.B.U.H) as saying: **(Whoever recites Surat al-ʻAṣr, Allah will seal his life with patience, and he will be with the people of truth on the Day of Resurrection).** (1)

In the name of Allah, the Most gracious, the Most merciful

Qur'ān 103: 1 ﴿By the ˹passage of˺ time!﴾

According to Ibn Abbas, it means: At some point in time.

Ibn Kaysān: The night and the day, and they are called: Al-ʻAṣrān, as morning and evening are called ʻAṣrān as well.

Ḥamīd ibn Thawr composed:

[90/a] The two ʻAṣrān (morning and evening) will not last a day and a night

If they ask them to realize what they have done

Al-Ḥasan: After the sun goes down until sunset. Qatādah: The last hour of the day. Muqātil said: It refers to the ʻAsr prayer, which is the middle prayer.

Qur'ān 103: 2 ﴿Surely humanity is in ˹grave˺ loss﴾ loss and deficiency.

Al-Akhfash said: Man will be in ruin, while al-Farrā' said: It refers to punishment. Al-ʻAraj recited it (Khusur) with two Ḍammah.

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(1) **[3632] Judgment on the chain of narrators:** Mawḍūʻ.
The authentication of Ḥadīth:
- It was previously mentioned at the beginning of the Surahs.

Qur'ān 103: 3 ﴿Except those who have faith and do good﴾, they are not lost.

Consequently, they encourage and recommend one another toward truth.

﴿And recommend one another to the truth﴾, that is, the Qur'ān according to Qatādah and al-Ḥasan. However, Muqātil said that it means: "With faith and monotheism." Being truthful is said to be the best course of action.

﴿And urge each other to perseverance﴾. That is, to perform obligatory duties and establish Allah's command.

Ibn 'Awn narrated on Ibrāhīm's authority that he said: He meant that if a person ages in this world and becomes old, he will be deficient, weak and regressed [90/b], except for believers, for they will have their wages written for them, and the virtues of their deeds that they used to do in the state of their youth, strength and health. It is like His saying:

﴿Indeed, We created humans in the finest form. But We will reduce them to the lowest of the low ˹in Hell except those who believe and do good﴾ [Qur'ān: 95: 4-6].

He said: And in our recitation (By the passage of time and the misfortunes of time, Indeed man is in loss, and he is in it until the end of time), and it is likewise in the recitation of Ibn Mas'ūd and 'Alī, may God be pleased with him. And 'Alī used to recite it (By the passage of time and the calamities of time, that man is in loss, and that he is in it until the end of time), and the correct recitation is what the majority of reciters and Muṣḥafs hold.

[3633] Abu Muḥammad al-Ḥasan ibn 'Alī ibn Muḥammad ibn Ḥamdān al-Khaṭīb al-Sijzī informed us during my recitation to him in Rajab in the year three hundred and eighty-six, Abū Ḥāmid Aḥmad ibn Muḥammad ibn Dallān related to us, al-Qāḍī Manṣūr ibn Muḥammad informed us, Muhammad ibn Aḥmad related to us al-Bazzāz [91/a] related to us, Abu Bakr Muhammad ibn Ibrāhīm ibn Dawūd ibn Sulaymān al-Daynawayrī related to us, 'Alī ibn Ismā'īl related to us, al-Ḥasan ibn 'Alqamah, Asbāt ibn Muḥammad related to us, on the authority of al-Qasīm ibn Rafī'ah, On the

authority of Abū Umāmah, that Ubayy ibn Ka'b said: I read to the Messenger of Allah (P.B.U.H). (1)

﴿By the passage of time﴾, so I said: May my father and mother be sacrificed for you, O Messenger of Allah. What is its interpretation? He said:

In the end of the day, your Lord swears by the passage of time, and that is an oath from Allah. ﴿Indeed, man is in grave loss﴾ He said: It refers to Abū Jahl ibn Hishām.

﴿Except for those who believe﴾, refers to Abū Bakr aṣ-Ṣiddīq,

﴿And do righteous deeds﴾, refers to ʿUmar ibn Al-Khaṭṭab.

﴿And urge each other to the truth﴾, It stands for ʿUthmān ibn Affān,

﴿And urge each other to perseverance﴾, it is meant for ʿAlī ibn Abī Ṭālib.

[3634] Abū al-Qasīm ʿAbd al-Khāliq ibn ʿAlī ibn ʿAbd al-Khāliq al-Mu'ādhin informed us during my reading to him informed me, Abū Bakr Muḥammad ibn Yūsuf ibn Hātim ibn Naṣr informed us, al-Ḥasan ibn ʿUthmān related to us, Abū Hishām Muḥammad ibn Yazīd ibn Rifā'ah related to us, My uncle ʿAlī [91/b] ibn Rifā'ah related to us, that his father Rifā'ah said: I went to Hajj and came to ʿAlī ibn ʿAbdullah ibn ʿAbbās while he was delivering a sermon on the pulpit of the Messenger of Allah, may God's prayers (P.B.U.H), then he recited: ﴿In the name of Allah, the Most Gracious, the Most Merciful*

(1) **[3633] the assessment of the reliability of the chain of transmitters:**
- Its chain of transmission contains whom I could not find.

The authentication of Ḥadīth:
- Al-Wāḥidī mentioned it in his book ((Al-Wasīṭ)) 4/551, and Aṭ-Ṭabarī mentioned it in ((Al-Riyāḍ 'an-Naḍirah fī Manāqib al-ʿAsharah)) 1/259, and attributed it to Al-Wāḥidī, both of them without a chain of transmission, and Al-Qurṭubī mentioned it in ((Al-Jāmiʿ li Aḥkām Al-Qur'ān)) 20/180.
- Ibn Taymiyyah said in ((Muqadimmah fī Uṣūl at-Tafsīr)) (p. 88) after mentioning this kind of interpretation: And the likes of these myths that sometimes include interpretation of the word in ways that do not indicate it in any case, because these words do not indicate these people in any case.
- In addition, Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/729: I did not see a Marfūʿ Ḥadīth in the interpretation of this surah.

﴿Indeed man is in grave loss﴾ Abū Jahl ibn Hishām.

﴿Except for those who believe﴾ Abū Bakr aṣ-Ṣiddīq,

﴿And do righteous deeds﴾ ʿUmar Ibn al-Khaṭṭab,

﴿And they urge each other to the truth﴾ ʿUthmān ibn ʿAffān,

﴿And urge each other to perseverance﴾ ʿAlī Ibn Abī Ṭālib (may Allah be pleased with him). (1)

(1) **[3634] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Muḥammad ibn Yazīd ibn Rifāʾah, they declared it weak, and in its chain of narrators there are those whom I did not find.

The authentication of Ḥadīth:
- Al-Qurṭubī referred to it in ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) 20/180

Surat Al-Humazah (Al-Humazah) the Traducer

Surat al-Humazah is revealed in Mecca. It consists of one hundred and thirty letters, thirty-three words, and nine verses.

[3635] Abū al-Ḥasan Muḥammad ibn al-Qāsim al-Farisī informed me, Abū ʻAmr Ismāʾīl ibn Najīd ibn ʻAḥmad ibn Yūsuf al-Sulamī related to us, Abū ʻAbdullah Muḥammad ibn Ibrāhīm ibn Saʾīd al-Bawshanjī related to us, Saʾīd ibn Ḥafṣ related to us [92/A : I read on Maʾqil ibn ʻUbaydullah, on the authority of ʻIkrimah ibn Khālid, on the authority of Saʾīd ibn Jubayr, on the authority of Ibn ʻAbbas, that Ubayy ibn Kaʾb reported the Messenger of Allah (P.B.U.H) as saying:

(Whoever recites Surat ﴿Woe to backbiter, slanderer﴾ [Qurʾān: 104: 1], he will be given ten rewards as numerous as those who mocked at Muḥammad (P.B.U.H) and his companions). (1)

In the name of God, the Most Gracious, the Most Merciful

Qurʾān 104: 1 ﴿Woe to every backbiter, slanderer﴾

Ibn ʻAbbās said: They are the gossipers, the ones who separate the loved ones, who accuse innocent people with falsehood. (2)

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(1) **[3635] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Maʿqil ibn ʿUbaydullah Al-Jazarī, who is truthful and makes mistakes, and the text of the Ḥadīth is fabricated.

The authentication of Ḥadīth:
- It was previously mentioned at the beginning of the Surahs.

(2) It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/292, and Hanād in the book ((Al-Zuhd)) 2/576 (1214), and in their chain of transmission there is a man who is not named. It was reported by Saʿīd ibn Manṣūr, as in ((Fatḥ Al-Bārī)) by Ibn Ḥajar 8/729, and similarly it was narrated by Ibn Abī Al-Dunyá in the book ((Al-Ghībah wan-Namīmah)) (P. (Musnad)) 7/613 (27052) From the Ḥadīth of Asmāʾ bint Yazīd ibn as-Sakan that the Prophet (P.B.U.H), said: ((Should I not inform you of the best of you....
- Then he said-- Shall I not tell you of your worst: Those who used to spread slander and corrupt among the loved people, and would like to disgrace the innocent people. Its chain of transmission contains Shahr ibn Ḥawshab. He is Ṣadūq and used to narrated many Mursal reports and had many delusions ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/423,

Sa'īd bin Jubayr and Qatādah stated: Al-Humzah is the one who eats people's flesh and backbites them, and Al-Lumazah is the one who offends them. Mujāhid said: Al-Humzah insults people, and Al-Lumazah insults people's lineages. Abū al-'Aliyah, al-Ḥasan, and Atā ibn Abī Rabāh said: Al-Humazah is the one who reproaches and stabs from a man's face when he approaches [92/B], and Al-Lumazah is the one who backbites him from behind if he turns away and is absent, unlike Muqātil and Murrah stated: It means every slanderer who backbites someone in his absence.

This is affirmed by Ziyād ibn al-A'jam:

If I met you in anger, you would rebuke me

And if you are absent, you are the slanderer and backbiter.

An al-Humazah is someone who beats people and insults them with his hands. However, al-Lumazah refers to someone who abuses people with his tongue.

According to Sufyān ath-Thawrī: Al-Humazah is referred to the one who insults people with his tongue, while al-Lumazah is referred to the one who blinks people with his eyes.

Ibn Kaysān: Al-Humazah, who harms his companion with offensive words, and Al-Humazah refers to the one who cuts his eyes at his companion, indicates with his head, blinks with his eyes, and symbolizes his eyebrows. Those who mock and laugh at others speak two languages, mockery and laughter. And it was narrated on the authority of Abū Ja'far and al-A'raj [93/a] that he recited it with Sukūn of Mīm in both of them. If this recitation is correct, it refers to the one who is exposed to the others to mock at him and ridicule him and drive them backbite him

It was recited by Abdullah and al-A'mash (Woe to the slanders and backbiters), and the Hamz literally refers to breaking and biting on things with violence, thus the letter's hamaza was born.

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and the same was mentioned by Aḥmad in his ((Musnad)) 5/628 (17537) from Mursal ʿAbd al-Raḥman ibn Ghunm and in its chain of transmission is Shahr ibn Ḥawshab.

It is narrated that it was said to a Bedouin, you beat the mouse, so he said: the cat bites it.

Al-ʻAjjāj composed:

The commentators differed about who this verse was revealed to, and some people said: It was revealed about Jamīl ibn ʻĀmir al-Jumaḥī, this view was held by ibn Abī Najīḥ. Al-Kalbī said: It was revealed about al-Akhnas ibn Shurayk and Wahb ibn ʻAmr ath-Thaqafī and he used to fall into people and slander them, coming and turning away.

Muḥammad ibn Isḥāq ibn Yasār said: We still hear that Surat al-Humazah was revealed in [93 / b] Umayyah ibn Khalaf al-Jumaḥī.

Muqātil said: It was revealed about al-Walīd ibn al-Mughīrah and he backbit the Prophet (P.B.U.H) and slandered him in his face.

It is not exclusive to anyone, but rather everyone who has this characteristic has it. (1)

Qur'ān 104: 2 ﴿Amasses wealth ⌜greedily⌝ and counts it ⌜repeatedly⌝﴾,

Shaybah, Nāfiʾ, ʻĀṣim, Ibn Kathīr, Abū ʻAmr and Ayyūb recited it with Takhfīf. Abū Ḥātim and others chose it with duplication, and Ab Ubayd chose it, unlike Yaʾqūb.

﴿And counts it repeatedly﴾ He counted it, and Muqātil said: Prepare it

(1) See these sayings in ((Jāmiʿ al-Bayān)) by aṭ-Ṭabarī 30/293, ((Al-Wasīṭ)) by al-Wāḥidī 4/552, ((Maʾlīm at-Tanzīl)) by al-Baghawī 8/530, ((Zād al-Masīr)) by Ibn al-Jawzī 9/226- 227, ((Al-Muḥarrar al-Wajīz)) by Ibn ʿAṭiyyah 5/521, ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) by Al-Qurṭūbī 20/183, ((Al-Baḥr Al-Muḥīṭ)) by Abū Ḥayyān 8/509, ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/669.

- The most likely saying is the saying of Mujāhid: And it is not specific to anyone, but rather everyone who had this characteristic. It is the choice of aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/293.
- Abū Ḥayyān said in ((Al-Baḥr Al-Muḥīṭ)) 8/509 after mentioning the sayings: I only mentioned it, even if the wording was general; because Allah, Glory be to Him, followed in His descriptions and informing about Him until It was understood that He refers to a specific person, as well as His saying in Surah Nūn: { And do not obey the despicable, vain oath-taker} [Qur'ān 68: 10], He continued in the attributes until It was understood that He wanted a specific person.

and stockpile it, and make it his equipment.

Al-Ḥasan recited: And he enumerated it with dilution (Takhfīf), while it is far away, and a similar thing came in poetry when they highlighted duplication they reduced it. The poet composed:

Hey Umāmah, you have tried my manners

I am kind to people, even if they are stingy.

[94/a] That is, they withheld and became stingy.

Qur'ān 104: 3 ﴿As a result of his wealth, he believes he will live forever in this world﴾.

Qur'ān 104: 4 ﴿Not at all ! Such a person should be tossed into the Crusher﴾.

﴿Not at all﴾, is a response to him.

[3636] Ibn Fanjawayh informed me, Ibn Ḥabash narrated to us, al-Qāsim ibn al-Faḍl , narrated to us Abū Zar'ah, narrated to us Ibn as-Saraḥ, narrated to us Ibn Wahb, narrated to us Ḥarmalah ibn ʻImrān, that he heard ʻUmar ibn ʻAbdullah Mawlá Ghufrah saying: If you hear Allah Almighty saying {No}, He only says: You lied. (1)

﴿Tossed into﴾, that is, he will be thrown in the Fire.

Al-Ḥasan recited it (Layunbadhān) with Alif as dual meaning: He and his wealth will be in the Crusher, that is, Fire. It is so called as it smashes i.e. breaks.

Qur'ān 104: 5 ﴿And what will make you realize what the Crusher is?﴾

Qur'ān 104: 6 ﴿ˁIt isˀ Allah's kindled Fire﴾,

Qur'ān 104: 7 ﴿Which rages over the hearts﴾

Meaning: Until their pain reaches the heart and both Iṭillā' and Bulūgh

(1) **(3636) The assessment of the reliability of the chain of transmitters:**
- Its chain is Ṣaḥīh.

The authentication of Ḥadīth:
- It was reported by Aṭ-Ṭabarī in ((Jāmiˋ al-Bayān)) 30/185 in the interpretation of Surat Al-Fajr, he said: Yūnus narrated to me, he said: Ibn Wahb narrated to us about it, and its chain of transmission is Ṣaḥīḥ.

may be used with the same meaning, Arabs reported: Matā Ṭal'ta Arḍnā, meaning: When will you come to our city? The meaning of the verse: The fire will devour everything until it reaches his heart; this is al-Quraẓī's view.

Qur'ān 104: 8 ﴿It will be sealed over them﴾, meaning: The fire will be closed down upon them.

Qur'ān 104: 9: With long braces, i.e., in pillars extended forward.

The reciters of al-Kūfah except Ḥafṣ recited it with two Ḍammah, while other reciters read it with Fatḥah, and this is the choice of Abū Ḥātim, for Allah Almighty said:

﴿It is Allah Who has raised the heavens without pillars—as you can see﴾ [Qur'ān 13: 2] and they are plurals for the pillars like adīm, adam and Adum, and afīq, afaq and Ufuq (horizon) and Qaḍīm, Qaḍam and Quḍum (gnawing). This is al-Farr's view. According to Abū 'Ubaydah: It is the plural of 'Imād (pillars), such as Ahab, Ahab and Uhub (appeal to).

The majority of reciters read it as an adjective for 'the pillars'. However, 'Āṣim and al-Jaḥdarī recited it in the nominative as an adjective for 'sealed upon'.

The commentators differed over the meaning of the verse, so Ibn 'Abbās said: He entered them into pillars, so they were extended to them with a pillar, and around their necks were chains, and the doors were tightened over them with them.

Qatādah said: We have been told that they are pillars with which they are tormented in the Fire, and it was said: They are pillars tied to its doors to ensure their despair from it.

Similarly, Abdullah's recitation [95/a] (intentionally) is linked to them.

[3637] 'Abdullah ibn Ḥāmid informed us, Ibn Shādhān related to us, Jighawayh related to us, Ṣālih ibn Muḥammad informed us, Sulaymān ibn 'Amr informed us, on the authority of 'Abbān, that Anas ibn Malik said: The Messenger of Allah (P.B.U.H) said:

"The believer is discreet, shrewd, cautious, standing firm, steadfast, not hasty, knowledgeable, pious, while the hypocrite is a whisperer, a slanderer, a smasher,

like a night watchman who does not care where he earned and what he spent." (1)

(1) **[3637] The assessment of the reliability of the chain of transmitters:**

- Mawḍūʿ, Sulaymān ibn ʿAmr An-Nakhʿī, a liar, and Ibn ʿUday said: They are unanimously agreed that he used to fabricate the Ḥadīth.

The authentication of Ḥadīth:

- It was reported abbreviated by Al-Shihāb in his ((Musnad)) 1/107 from the way of Sulaymān ibn ʿAmr An-Nakhʿī on the authority of Abān on the authority of Anas ibn Mālik that he said: The Messenger of Allah (P.B.U.H), said: ((The believer is discreet, shrewd, and cautious)).
- Likewise, ad-Daylamī narrated it with this wording in ((Musnad Al-Firdaws)) 4/175 (6544) and it was mentioned by Adh-Dhahabī in ((Mizān Al-I'tidāl)) 2/216 in the biography of Sulaymān ibn ʿAmr, and As-Suyūṭī in ((Al-Jāmiʿ Aṣ-Ṣaghīr)) (9158). And see ((Kashf Al-Khafāʾ)) by Al-ʿAjlūnī 2/387, ((Fayḍ Al-Qadīr)) by Al-Manāwī 6/334 (9158).
- As-Sakhawī said in ((Al-Maqāsid Al-Ḥasanah)) (p. 434): It was narrated by Al-Daylamī and Al-Quḍāʾī from the Ḥadīth of Abān ibn Abī Ayahs on the authority of Anas as Marfū. And Muḥammad ibn Al-Ḥusaynī said in ((Divine Revelation)) 2/660: Its chain of transmission is weak. Al-Albānī said in Silsilat al-Ḍaʾīfah (760): Mawḍūʿ.

Al-Fil (The Elephant)

Surat al-Fil (the Elephant) is revealed in Mecca. It consists of ninety-six letters, twenty-three words, and five verses.

[3638] Nāqil ibn Rāqim informed me, Muḥammad ibn Shādhah related to us, Aḥmad ibn al-Ḥasan related to us, Muḥammad ibn Yaḥyá related to us, Salam ibn Qutaybah related to us, on the authority of Shu'bah, on the authority of ʻAṣim, On the authority of Zirr, my father reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever recites Surah al-Fil, Allah Almighty will protect him from the days of his life [95/b] in this world from defamation and disfigurement." (1)

In the name of Allah, the Most Gracious, the Most Merciful

Qur'ān 105: 1 ﴿Have you not seen ˹O Prophet˺ how your Lord dealt with the Army of the Elephant?﴾

Muhammad ibn Isḥāq ibn Yasār said: It was from the report of the People of the Elephant, according to what the people of knowledge mentioned on the authority of Sa'īd ibn Jubayr and ʻIkrimah on the authority of Ibn ʻAbbās (may Allah be pleased with both of them) and on the authority of one of the scholars of Yemen and others who met that a king of Ḥimyar was called Zur'ah Dhū Nawwās He had converted to Judaism, and Ḥimyar gathered with him

(1) **[3638] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh, I did not come across him, and ʿAṣim is Ṣadūq yahim, and Ibn Shādhah was not mentioned with Jarḥ or Taʿdīl, and the text of the Ḥadīth is fabricated as we have said earlier at the beginning of Surat Al-Balad.

The authentication of Ḥadīth:
- It was previously mentioned at the beginning of the Surahs.
- In the previous narration, it is indicated that ʿAbd al-Muṭṭalib was a master before the advent of the People of the Elephant, and that was when Abrahah asked about the leader of the Quraysh, so he gave it to ʿAbd al-Muṭṭalib, in contrast to this narration, which indicates that he prevailed over the Quraysh after the loss of their money after their destruction.

on that, except for what was from the people of Najrān, for they were upon Christianity according to the principle of the rule of the Gospel, and they had a head called ʻAbdullah Ibn ath-Thāmir, so he called them to Judaism, but they refused and chose to be killed, so dug a ditch for them and killed them with different ways, some of them, he was killed treacherously, and some of them, he dug a trench for them and threw them in it, except a man from the people of Sab' called: Daws ibn Tha'laban: Daws ibn Tha'laban, so he went on his mare and he disabled them in the sand, so he came to Caesar and related to him what he had reached from them and he sought his help. He replied:

Your land is distant from our own and too remote for us to be able to reach it with our own armies, but I will write on your behalf to the king of Abyssinia, for he is a Christian also. He is nearer than us to your land, hence can give you aid, protect you, and exact vengeance on your behalf from those who oppressed you and who violently shed the blood of you and your coreligionists."

Your country is far away from us, but I will write to you to the King of Abyssinia, for he is upon our religion and he will support you. So he wrote to him to the Negus commanding him to support him, so when he came to the Negus with Caesar's letter he sent with him a man from the people of Abyssinia called Aryāt, and when he sent him he said: If you enter Yemen, kill a third of their menfolk, lay waste a third of their land, and capture and enslave a third of their women and children."

There ensued no real battle and Dhū Nuwās was only able to engage in a certain amount of skirmishing, and then his troops were put to flight and Aryāt overran the land with his forces. Hence when Dhū Nuwās saw what had befallen him and his supporters, he headed his horse towards the sea; he whipped it onward and it went into the sea, bearing him through the shallows until it carried him into the deep water. He urged it onward into the open sea, and that was the last ever seen of him.

Aryāt marched across Yemen with the Abyssinian army, and did as Negus commanded him to do.

Dhū Jadan al-Ḥimyarī recorded the following lines, mentioning Ḥimyar and the humiliations it now suffered after its former

Leave me alone [0 woman], may you be deprived of your father!
You will not be able to deflect me from my resolve-may
God heap shame on you, you have dried up my spittle!
When, to the music of singing girls, we became exhilarated by
wine, and when we were given to drink the finest vintage,
[that was indeed good].
Consuming wine is no shame for me, since my drinking
companion does not reproach me at all for it.
No one can hold back the onslaught of death, even though he
were to drink a healing remedy together with sniffing a
perfumed medicament.
Nor can any monk in a cell (usṭuwān, literally, doorway,
portico) whose walls [are so lofty that they] abut on to
the nests (literally, "eggs") of the vulture.
Ghumdān, of which you have been told, and which they
constructed with a high roof on a mountain top,
With skilled carpenter's (or smith's) work, and its lower part of
hewn stone and choicest damp and smooth clay.
Lamps filled with oil shine forth within it at eventide, like the
gleaming of lightning flashes,
Its date palms are planted up against it, and the fresh dates
almost bend the branches down to earth with their clusters.
Yet this once-new fortress has now become a pile of ashes, and
the consuming flames have transformed its former beauty.
Dhū Nuwās gave himself over to impending death, and he

warned his people of the afflictions that were to come upon them.

He said: So Aryāt resided in Yemen, and Negus wrote to him to remain steadfast with his soldiers. Thereupon, he stayed for a while, then Abrahah ibn aṣ-Ṣabbaḥ disputed with him concerning the affair of Abyssinia [97/a]

Hence Negus sent against him an army commanded by one of his retainers called Aryāt.

point that you destroy part of them, so come out against me and fight and I will come out against you and fight, and whichever of us is able to smite his opponent, the latter's troops will come over and join the victor." Aryāt sent a reply: "You have proposed a just procedure, so come forth against me." Abrahah went forth; he was short, fleshy, and with a stout body, and held fast to the Christian faith. Aryāt marched out against him; he was a powerful, tall, and handsome man, and bore a spear in his hand. Behind Abrahah was a hillock that protected his rear, and concealed behind it was one of his slaves called `Atwadah (`Atūdah). When the two contestants drew near to each other, Aryāt raised his spear and struck Abrahah's head with it, aiming at the top of his skull. But the spear-blow fell across Abrahah's forehead and split his eyebrow, eye, nose, and lip; for this reason, Abrahah was called al- Ashram. Abrahah's slave boy 'Atwadah sprang upon Aryāt from behind Abrahah and killed him. Aryāt's troops then went over to Abrahah, so that all the Abyssinians in Yemen rallied to his side. `Atwadah said concerning the killing of Aryāt: "I am `Atwadah from a base stock-without a noble father or mother," meaning," Abrahah's slave has killed you."

He related: Al-Ashram at this point said to 'Atwadah, "Choose what you wish, O `Atwadah even though you have killed him; we have only now the responsibility for paying Aryat's blood money."

When news of all that reached the latter, he became filled with rage and said, "He has attacked my own commander and killed him without any instruction from me!" He swore an oath that he would not leave Abrahah in power until he had overrun his land and cut off his forelock. When Abraham

heard this, he shaved his head and filled a leather sack with the soil of Yemen, and then sent it to the Negus with the message: "O King, Aryāt was only your slave, and I am your slave too. We disputed about your command; both of us owed you obedience, but I was stronger in directing

the affairs of the Abyssinians, firmer and more skillful in statesmanship regarding them. When I heard about the king's oath, I shaved my head completely, and I have dispatched to him a sack of the earth of Yemen in order that the king may put it under his feet and thus fulfill his oath." When this message reached the Negus, he showed Abrahah his favor once more and wrote back to him: "I confirm you in your office in the land of Yemen until such time as a further command of mine reaches you."

He (Ibn Isḥāq) related: Abrahah now built the cathedral church (galis, quflays) at Ṣan'ā'-such a church as had never been constructed on earth in its time. He then wrote to the Negus, king of the Abyssinians: "O king, I have constructed for you a church whose like has never been built for any monarch before you. I shall not give up until I have diverted the Arab pilgrims to it. When the Arabs fell to talking about Abrahah's letter to the Negus, one of the men charged with intercalating the calendar (al-nasa'ah)

flew into a rage. He was one of the Band Fuqaym, part of the larger tribal group of the Banu MAlik.540 He set out until he came to the cathedral church and then defecated (ga'ada) in it, and then departed and reached his own land. Abrahah was informed about the incident and demanded, "Who perpetrated this deed?" They told him, "A man from that House at Mecca, to which the Arabs make pilgrimage, did it, because he had heard your words 'I shall divert the Arab pilgrims to it (i.e., the new cathedral).' He became enraged, came here, and defecated in it, aiming to show that it was not worthy of that purpose." Abrahah's wrath was roused, and he resolved to lead an expedition against Mecca and to raze the House to the ground. He set off with the Abyssinian army, including the elephant.

Dhū Nafar al-Ḥimyarī encountered him in battle. Abrahah fought with him and captured him. Dhū Nafar pleaded, "O king, I am nothing but your slave, so

spare me, for keeping me alive will be more useful to you than killing me"; so he spared him. Abrahah marched onward. Nufayl ibn Ḥabīb al-Khath'amī opposed him, but Abrahah engaged him in battle, putting his supporters to flight.

him. Abrahah went forth with Nufayl, the latter acting as his guide along the road until they reached aṭ-Ṭā'īf. Mas'ūd ibn camped at al-Mughammis, he sent forward one of the Abyssinians

called al-Aswad ibn Maqṣūd (or Mafṣūd) with a troop of cavalry until al-Aswad reached Mecca, from where he sent back to Abrahah captured beasts taken from the people of Mecca, Quraysh, and others. Among these, Abrahah acquired two hundred camels belonging to ʿAbd al-Muttalib b. Hāshim, at that time the paramount chief and lord of Quraysh. Quraysh, Kinānah, Hudhayl, and all the rest of the people who dwelled in the Holy Enclosure (al-Ḥaram) contemplated giving fight to Abrahah's forces, but then realized that they lacked the power to resist him, so renounced the idea. Abrahah sent Ḥunāṭah al-Ḥimyarī to Mecca and instructed him: "Ask who is the lord and noble leader of this territory, and then inform him that the king tells them, 'I have not come to make war on you, but have merely come to destroy the House. If you do not wish to defend it by force of arms, then there will be no need for us to shed your blood; and if he (i.e., ʿAbd al-Muṭṭalib) does not intend to oppose us by fighting, and then bring him back to me."

Now when Ḥunāṭah entered Mecca, he asked who was the lord and noble leader of Quraysh, and was told that this was ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manaf ibn Quṣay; so he went to him and delivered the message Abrahah had commanded him to communicate. ʿAbd al-Muṭṭalib replied, "By Allah, we don't want to fight with him, for we have no power to do so. But this is the Holy House of Allah and the House of His friend Ibrāhīm (Abraham) (Peace be upon), "and if He defends it against him, well, it is His House and His sanctuary; whereas if He allows Abrahah to get

possession of it, then, by God, we have no one who can defend it from him," or words to that effect. Ḥunāṭah told him, "You must come back [with us] to the king, for he has ordered me to bring you to him."

Ḥunāṭah accordingly set off with ʿAbd al-Muṭṭalib, the latter accompanied by one of his sons, until they reached the army camp. ʿAbd al-Muttalib enquired after Dhu Nafar, who was a friend of his, and was directed to him, Dhu Nafar being however in confinement. `Abd al-Muttalib said, "0 Dhu Nafar, have you any means of relief for the trouble which has come upon us?" The latter replied, "What relief is possible from a man held captive at the king's hand, one who expects to be killed at any moment (literally, "in the morning or evening")? I can't avail at all in regard to your misfortune, except that Unays, the keeper of the elephant, is a friend of mine. I will send a message to him and will commend you to him, put the case to him for helping you as strongly as possible, and ask him to try to arrange an audience for you with the king. So make your request to him, and Unays will intercede with him on your behalf as skillfully as possible for him. ʿAbd al-Muṭṭalib responded, "That's as much as I can hope." Dhū Nafar accordingly sent a message to Unays, and came to him saying, "O Unays, `Abd al-Muṭṭalib is the chief of Quraysh and master of the Meccan caravan he feeds the people on the plains and the wild beasts on the mountain peaks. The king has seized two hundred of his camels, so I ask permission for him to come before the king, and be as useful as possible on his behalf." Unays replied, "I'll do that." Unays spoke to Abrahah, saying, "0 king, this is the chief of Quraysh, now in your court, who is seeking an audience of you. He is master of the Meccan caravan, and feeds the people on the plain and the wild beasts on the mountain peaks. So grant him permission to come before you, so that he may tell you his request, and treat him kindly!"

He related: Abrahah granted `Abd al-Muttalib an audience. Now ʿAbd al-Muṭṭalib was an impressive, handsome, and well-built man. When Abrahah beheld him, he treated him with too great a respect and kindness to allow `Abd al-Muttalib to sit below him. Abrahah did not, however, want the Abyssinians to see him letting `Abd al-Muṭṭalib sit at his side on his royal throne, so he came down from his throne and then sat on his carpet, bidding `Abd al-Muṭṭalib sit on it also by his side. He then told his interpreter to ask

him what was his request of the king. The interpreter passed these words on to `Abd al-Muṭṭalib, and the latter said, "My request

of the king is that he should give me back the two hundred camels of mine which he has seized." When the interpreter informed Abrahah of this, Abrahah told him through the interpreter, "You impressed me favorably when I saw you, but I went off you when you spoke to me. Do you speak to me about the two hundred camels which I seized, and brush aside a House that enshrines your religion and the religion of your forefathers, and which I have come to destroy, and say nothing to me about it?" `Abd al-Muttalib replied: "I am the owner of the camels; the House has a lord of its own who will defend it." Abrahah said, "He won't be able to defend it against me!" But `Abd al-Muttalib retorted, "That's your own affair; just give me back my camels!" A certain learned scholar has asserted that `Abd al-Muttalib had

gone to Abrahah, when the latter sent Ḥunāṭah to him, accompanied

by Ya'mar ibn Nufāthah ibn ʿAdī ibn ad-Dayl ibn Bakr ibn ʿAbd Manāh ibn Kinānah, who was at that time chief of the Banū Kinānah, and Khuwaylid ibn Wāthilah al-Hudhalī, chief of Hudhayl at the time. They offered Abrahah a third of the wealth of Tihāmah if he would go back home and not destroy the House.

Abrahah had meanwhile restored to ʿAbd al-Muttalib the camels he had seized. When they left him, `Abd al-Muṭṭalib went back to Quraysh and told them the news. He ordered them to go forth from Mecca and seek refuge on the mountain tops and in the defiles, fearing violent behavior from the [Abyssinian] army. `Abd al-Muttalib then arose and took hold of the door-ring, that of the door of the Ka'bah, and a group of Quraysh stood with him praying to God and imploring His help against Abrahah and his troops. `Abd al-Muttalib recited at the time when he took hold of the door-ring of the

Ka'bah:

O Lord, I don't hope for anyone but you against them!

O Lord, defend your sacred area from them!

Indeed, the enemy of the House is the one who is attacking you!
Repel them lest they lay waste Your settlements!

Then he further recited:

O God, a servant [of God] defends his dwelling, so protect Your
dwelling places and their people!
Let not their cross and their cunning craft prevail over
Your cunning craft on the morrow!
But if You do that (i.e., abandon them), then it may be
something which seems most appropriate for You and an
affair which appears best to you.
And if You do that, well, it is an affair which will complete
your [divine] plan of action.
When some person comes to you seeking peace, we hope that
You will act toward us in a like manner.
Then they turned back, having gained nothing but humiliation;
perdition was coming upon them there.
I never heard of the most reprobate of men who desired glory
and who then violated the sanctity of Your sacred enclosure
They brought into action the assembled host of their land and
the elephant, in order to capture and enslave members of your families.
They attacked your sacred area with their cunning, out
of sheer savagery, and paid no heed to Your exaltedness.

Then `Abd al-Muṭṭalib let go of the ring of the door, the door of the Ka'bah, and set off with his companions of Quraysh to the mountain tops and sought refuge there, in expectation of what Abrahah was going to do in Mecca when he entered it. Next morning, Abrahah prepared to enter Mecca, got ready his elephant (whose name was Maḥmūd), and drew up

his army. Abrahah was determined upon destroying the House and then returning to Yemen. When they drove the elephant forward, Nufayl b. Ḥabīb al- Khath'amī came up and stood by its flank. He then got hold of its

ear and said, "Kneel, O Mahmud, and go straight back whence you came, for you are in God's sacred territory!" Then he let go its ear; the elephant knelt down, while Nufay ibn Ḥabīb made off at top speed and clambered up the mountain. The soldiers beat the elephant to make it get up, but it refused. They beat its head with a battle axe to make it get up, but it still refused. They stuck hooks into its soft underbelly and scarified it to make it rise, and yet again it refused. But then they turned it round to face back to Yemen (i.e., southward); it got up and trotted off. They pointed it in the direction of Syria (i.e., northwards), and it behaved exactly the same. They pointed it in the direction of the east, and it again did likewise, but when they made it face Mecca, it knelt down.

Allah now sent down on them a flock of birds, like swallows, each bird bearing three stones like chick peas and lentils, one stone in its beak and two in its claws. Everyone whom the birds hit [with the stones] perished, although not all of them were in fact hit. They retreated in haste along the road they had come, When Nufayl ibn Ḥabīb saw what Allah had sent down on them as punishment, he said:

Where can a man flee, when Allah is pursuing [him]? Al-Ashram
(i.e., Abrahah) is the conquered one, not the conqueror!
Ho, Rudaynah, may greetings be upon you! When we went
forth this morning, our eyes rejoiced at you!
A seeker after fire from among you came to us yesterday
evening, but he was unable to get anything from us.
If you had been able to see, O Rudaynah-but you were not able
to see it-what we saw in the vicinity of al-Muḥassab
You would have exonerated me and praised my good judgment,

and not have grieved over what has passed and gone
between us.
I praised God when I saw with my own eyes the birds, but
feared that the stones might be rained upon us.
All the people are asking for Nufayl, as though I owed the
Abyssinians a debt.

As they retreated, the Abyssinian troops were continually falling by the wayside and perishing at every watering place (or halting place. Abrahah was smitten in his body; they carried him with them, with his fingers dropping off one by one. As each finger dropped off, there followed a purulent sore in its place, which exuded pus and blood, until they brought him to Ṣanʾāʾ, with him looking like a newly born chick (i.e., plucked and emaciated). They allege that, as he died, his heart burst out from his breast.

Muqātil ibn Sulaymān claimed that the reason behind the incident of the People of the Elephant was that young men from Quraysh went out as merchants to the land of the Negus, and they walked until they came close to the sea coast. So the people descended on one of its Ḥiqf (village in Yemen), and they gathered firewood, then kindled a fire to warm themselves, and when they departed, they left the fire as it is on a stormy day [103 / b], so the wind blew, and the structure was set on fire.

Thereupon, the crier set forth to the Negus and told him about the incident, so he flew into rage for the Church, and then he sent Abrahah to demolish the Kaʾbah.

He continued: Abū Masʾūd ath-Thaqafī was in Mecca at that time, and he was a blind man who used to spend summer in Ṭāʾif and winter in Mecca.

He was a noble and wise man, his opinion was right and ……and He was a friend of ʿAbdul Muṭṭalib. ʿAbdul Muṭṭalib said: O Abū Masʾūd, what do you say, this is a day when your opinion is indispensible.

Abū Mas'ūd said: Take me up to Mount Ḥirā', so they went up to Mount Ḥirā', and they stayed there () and Abu Mas'ūd said to Abd al-Muttalib: Go to one hundred camels and make them sacred for Allah and put a sandal on them, perhaps whose black men slaughter some of them, so this enrages the Lord of this House and so He seizes them. The Abyssinians went to these camels and loaded some of it and slain some, so 'Abdul Muṭṭalib. So [104/a] started to pray. Abū Mas'ūd said: This House has a lord who is preventing it. When Tubbā', the kings of Yemen descended into the courtyard of this House and wanted to demolish it, so Allah prevented it and afflicted him, and darkened him for three days. When Tubbā' saw this, he covered it with the white Egyptian garment, and glorified it and slaughtered animal for it. Ibn Mas'ūd said to 'Abdul Muṭṭalib: Look towards the sea, so 'Abdul Muṭṭalib looked and said: I see a white bird emerging from the shore of the sea, and he said: Take a look at it, where is its resting place? He said: I see it has been thrown on our heads. He said: Do you know it? He said, "By Allah, I do not know it. It is neither Najdī, nor Tihamī, nor Adenī, nor Levantine." And we are not familiar with such birds in our land. He said: What is its size? He said: The likeness of dragonflies in their beaks are pebbles as if they are slingshots, they have come like night [104/b], squaring one another in front of every flock of birds led by red-beaked, black-headed and long-necked, so it came until it got hold of with soldiers The people rode on top of their heads, and when all the camels came, the birds spread what was in their beaks on those under them, written on every stone the name of its owner, then they complied, going back from where they came. In the morning, they fell down from the top of the mountain, so they walked slowly, then they drew near slowly, but they did not hear a sense. They said: the people became heedless, so they became asleep, so when they approached the camp of the people, they were quiet, and the stone fell on the helmet of one of them, so it would split until it fell into his brain, and the elephant and the beast were burned, and the stone was absent in the ground Because of the severity of its fall, 'Abd al-Muṭṭalib deliberately took an ax from their axes and dug even deeper [105/a] into the ground and filled it with red gold and fine gems, and

he dug for his companion and filled it. Then he said to Abū Mas'ūd, bring your ring and choose. If you wish, take my hole (and if you wish, I will dig for you another one. ʿAbd al-Muṭṭalib said: I did not wish to put the finest things in my pit, for it is yours, and each one of them sat on his pit, and ʿAbd al-Muṭṭalib called out to the people, so they retreated and succumbed to their bounty, until they were fed up with it. ʿAbd al-Muṭṭalib became the chief of Quraysh and they yielded to him. ʿAbdul Muṭṭalib and ibn Mas'ūd lived among their families in prosperity out of this wealth.

And Allah defended His Ka'bah and His Qiblah, so He brought against them soldiers that they will be powerless to encounter.

According to al-Wāqidī with his chain of transmission: The Negus had dispatched Aryāt with a force of four thousand men to Yemen. He subjugated and conquered it. He gave rewards to the local kings but treated the poor with contempt. There arose a man from among the Abyssinians called Abrahah al-Ashram Abu Yaksūm. He invited the people to give him allegiance, and they responded, so he then killed Aryāt and seized control of Yemen. He observed the local people getting ready, at the time of the festival, for pilgrimage to the Holy House [in Mecca], and asked, "Where are the people going?" They told him that they were making pilgrimage to God's House at Mecca. He enquired, "What is it made of?" They replied, "Of stone." He said, "What is its covering?" They responded, "The striped Yemeni cloth, which comes from here." Abrahah swore, "By the Messiah! I will certainly build for you something better than that!" So he built for them a house constructed from white, red, yellow, and black marble, and adorned it with gold and silver, and encompassed it with jewels. He provided it with doors made with sheets of gold and with golden nails, and set the space between them with jewels, which included an enormous ruby. He provided it with a covered sanctuary, in which sweet-smelling aloes wood was continually burnt and its walls were smeared with musk, thereby darkening the walls until the jewels [encrusted on them] appeared sunken. He gave orders to the people, and they made pilgrimage to

it, as did a large number of the tribes of the Arabs over a period of years. There lived permanently within these temple men who made perpetual adoration and service to Allah there, and who devoted themselves to worshiping Him in it. Nufayl al-Khath'amī was planning to do by stealth something unpleasant to it. One night, when he saw no one moving around, he got up and took some excrement and smeared the apse of the high altar of the temple with it, and he gathered together some putrefying animal carcasses and threw them into it.

Abrahah was told about this; he became extremely angry and exclaimed,

"The Arabs have only done this out of vexation on account of their own House; I shall certainly destroy it stone by stone!" He wrote to the Negus informing him of that and asking the Negus to send him his elephant Mahmud-this being an elephant unparalleled in the whole earth for its size, stout body, and strength. The Negus accordingly dispatched it to him. Once the elephant had arrived, Abrahah set out with his army, accompanied by the king of Ḥimyar and Nufayl b. Ḥabīb al-Khath'amī. When he reached the Sacred Enclosure (al-Ḥaram), he commanded his troops to raid the beasts of the local people. They captured some camels belonging to ʿAbd al-Muttalib. It happened that Nufayl was a friend of `Abd al-Muṭṭalib's, so the latter spoke to Nufayl about his camels. Nufayl, therefore, spoke to Abrahah, saying, "O king, there has come to you the lord of the Arabs, the most distinguished of them in status and the foremost of them in nobility-he gives people swift horses as mounts, bestows largesse, and feeds whatever the wind blows along." He brought him into Abrahah's presence, and the latter said [to `Abd al-Muttalib, "What's your request?" `Abd al-Muttalib replied, "That you should give me back my camels." Abrahah retorted, "I consider what I have just heard from you nothing but fraud. I had expected that you would speak to me about your House, which is your source of nobility and pride." But `Abd al-Muttalib merely said, "Give me back my camels and do what you like with the House, for it has a lord who will protect it." So Abrahah ordered the camels to be returned to him.

When `Abd al-Muttalib took possession of them, he draped the soles of sandals round their necks, marked them as intended sacrifices, offered them as gifts [to the Sacred Enclosure], and let them scatter throughout the sacred enclosure. [He did that] so that if anyone of them should be seized [by the Abyssinians], the lord of the Sacred Enclosure would thereby become angered. `Abd al- Muṭṭalib, accompanied by `Amr ibn ʿĀ'idh ibn `Imrān ibn Makhzūm, Muṭ'im ibn ʿAdī and Abū Mas'ūd al-Thaqāfī, went up to Mount Ḥirā' and recited:

O God, a man defends his dwelling, so protect your dwelling
places and their people [ḥilālak]**.**
Let not their cross and their cunning craft overcome Your
cunning craft on the morrow.

But if You do abandon them and our qiblah, then it may well be something which seems best to You.

He related: The birds flew in from the sea successively. Each bird had three stones, two in its claws and one in its beak. They hurled down the stones upon the Abyssinian troops, and everyone who was hit suffered either a severe wound or else that spot erupted into blisters and pustules. (That was the first time that smallpox and measles and bitter shrubs appeared [in the land]. Thus the stones snuffed them out completely, and God sent a torrential flow of water, which swept them all away and hurled them into the sea. He related: Abrahah and the survivors who were with him took to flight. Abrahah's limbs began to drop off one by one. As for Mahmud, the Negus's elephant, it lay down and would not venture into the Sacred Enclosure and was thus preserved in safety; but regarding the other elephant, it ventured into the Sacred Enclosure and it suffered a hail of stones. It is also said that there were thirteen elephants. ʿAbd al-Muttalib

went down from Mount Ḥirā' and two of the Abyssinians came up to him, kissed his hand and said, "You were more knowledgeable [than us]."

Abū Isḥāq said: When Allah turned Abyssinia away from Mecca, the Arabs glorified Quraysh, and said: God's people fought on their behalf [107 / b] and sufficed them with the supplies of their enemy. 'Abdullah bin 'Umar ibn Makhtūm composed with regard to the companions of the elephant:

You are the Exalted, our Lord, do not defile
You imprisoned the elephant with al-Mughammis
After what a disoriented human being
You locked him in the form of reversed people
And they have no relief and vent

Abū aṣ-Ṣalt composed in this regard as well:

The signs of our Lord are clear
Nothing competes with them except the unbelievers
He imprisoned the elephant in al-Mughammis so
It crippled as if it was hamstrung
Around him from the men of Kindah boys
so courageous in wars as hawks
They left and quickly fled
All of them have a broken leg bone

[108/a] Al-Kalbī and Muqātil said: The owner of the army was Abrahah, and Abū Yaksūm was one of his companions and his viziers, so when Allah destroyed them with stones, only Abū Yaksūm escaped from them. He marched and there was a bird chasing him from above him. He did not feel it until he reached the Negus and related to him what took place. No sooner had he finished his report than the bird shot him and he fell dead. Thereupon, Allah shows the Negus who his companions were destroyed. The bird shot him, and he fell and died, so God Almighty showed the Negus how the destruction of his companions was.

others said: Abū Yaksūm is Abrahah ibn aṣ-Ṣabbaḥ. However, al-Wāqidī said: Abrahah was the grandfather of the Negus who was at the time of the Messenger of Allah (P.B.U.H).

Moreover, the scholars had different views over the history of the elephant. Muqātil said: The event of the elephant had happened forty years before the birth of the Messenger of Allah (P.B.U.H), however, al-Kalbī and ʻUbayd ibn ʻUmayr said: It took place twenty three years before the birth of the Messenger of Allah (P.B.U.H).

And it was narrated [108/b] that it was in the year in which the Messenger of Allah (P.B.U.H) was born, and the majority of scholars are hold this view, as proven by this report:

[3639] Abu Bakr al-Jawzqī informed us, Abū al-ʻAbbās al-Daghūlī informed us, Abu Bakr ibn Abī Khaythamah informed us, Ibrāhīm ibn al-Mundhir al-Ḥazāmī narrated to us ʻAbdul ʻAzīz ibn Abī Thābit, al-Zubayr ibn Mūsā related to us, that Abū al-Ḥuwayirith said: I heard ʻAbd al-Malik ibn Marwan saying to Qabāth ibn Ashīm al-Kinānī al-Laythī: al-Kinānī: O Qabāth ! Are you older or the Messenger of Allah (P.B.U.H), so he replied: He is precious than me, even if I am older than him. He (P.B.U.H) was born in the year of the elephant and my mother stood by me on the elephant dung. (1)

(1) **[3639] The assessment of the reliability of the chain of transmitters:**

- It is very weak, including ʿAbd al-ʿAzīz ibn Abī Thābit is Matrūk, and al-Zubayr ibn Mūsá is accepted.

The authentication of Ḥadīth:

- It was reported by Khalīfah Khayyāt in ((His History)) (P. 2), and Ibn Abī ʿAṣim in ((Al-Aḥād wal-Mathānī)) 2/183 (927), and aṭ-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 19/37 (75), and Abū Nuʿaym in ((Dalā'il an-Nubuwah 1/100, Al-Bayhaqī in Dalā'il al-Nubuwah 1/78, and ʿAbd al-Ghāfir al-Fārisī in his book ((Al-Mukhtab fī as-Siyāq li Tārīkh Naysabūr (p. 40).
- All of them narrated it from the path of ʿAbd al-ʿAzīz ibn Abī Thābit on the authority of al-Zubayr ibn Mūsá, and the first is Matrūk, and the second is acceptable.
- ʿAbd al-Aziz Ismāʿīl ibn Abī Uways has followed on the authority of al-Zubayr ibn Mūsá.
- It was narrated by Al-Ḥākim in ((Al-Mustadrak)) 3/724 (6624), and Ismāʿīl ibn Abī Uways Sadūq made a mistake in the Ḥadīths of those who memorized it, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/96.
- The Ḥadīth came from Al-Muṭṭalib ibn Qays on the authority of his father, on the authority of his grandfather, he said: ʿUthmān ibn ʿAffān asked Qabāth ibn Ashīm, Are you the greatest or the Messenger of Allah... the Ḥadīth?
- Narrated by At-Tirmidhī in the book Al-Manāqib, chapter on the birth of the

ʻĀ'ishah said: I saw the elephant commander and his hostler blind and handicapped in Mecca, asking for food.

Explanation:

The Elephant:

Qur'ān 105: 1 ﴿Have you not seen ˹O Prophet˺ how your Lord dealt with the Army of the Elephant?﴾

Muqātil said: There was one elephant with them, while aḍ-Ḍaḥāk said: The elephants were eight. However, they took singular form to be in accordance with the heads of the verses. It is said as well: They were attributed to the greatest elephant (whose name is Maḥmūd).

Qur'ān 105: 2 ﴿Did He not frustrate their scheme?﴾, about what they wanted to destroy the Ka'ba, and it is said: He made their plan into ruin and falsehood, and Muqātil said: He made their plan into misguidance.

Qur'ān 105: 3 ﴿For He sent against them flocks of birds﴾, means in various, successive groups.

According to ʻAbdul Raḥman ibn Abzā:

This means in divisions just as camels march in divisions.

Al-A'shā said:

A path that is full of long trees

Prophet (P.B.U.H) (3619), and Ibn Abī ʿAṣim in ((Al-Aḥād wal-Mathānī)) 1/407 (566).

- Al-Albānī classed it as weak in Sunan At-Tirmidhī (744).
- Ibn Isḥāq narrated in his Musnad in ((Al-Seer and Al-Maghāzī)) (p. 8), At-Tirmidhī in the advanced position, Al-Ḥākim in ((Al-Mustadrak)) 2/659 (4183), and Al-Bayhaqī in ((Dalāʾil Al-Nubuwah)) 1/76 on the authority of Qays ibn Makhramah He said: The Messenger of Allah and I were born in the Year of the Elephant. Its chain of transmission was graded Ṣaḥīḥ by adh-Dhahabī. See the Prophet's biography from ((Siyar Aʿlām an-Nubalāʾ)) by Adh-Dhahabī 11/133.
- Al-Ḥākim narrated in ((Al-Mustadrak)) 2/658 (4180), and Al-Bayhaqī in ((Dalāʾil Al-Nubuwah)) 1/76 on the authority of Ibn ʻAbbās, he said: The Prophet (P.B.U.H), was born in the year of the Elephant. Its chain of transmission was graded Ṣaḥīḥ by adh-Dhahabī, see the Prophet's biography from ((Siyar Aʿlām al-Nubalāʾ)) by Adh-Dhahabī 11/133.

On it are flocks of birds crowing

Imru' al-Qays said:

You see them rushing to the caller as if they were

birds in flocks flow over the land.

[109/b] Another said:

My mount was almost lulled by the voices

When the earth was flooded with locusts in flocks.

The scholars differed over then singular form of it.

Al-Farrā' said: This wording does not have any singular form like ash-Shamāmīṭ, al-'Abādīd; or Ash-Sha'ārīr. There is no singular form of wording for any of these words.

According to Al-Ru'asī, a versed authority, it has a singular name. He said: I heard some Arabs claim: Ḍighth 'alā ibālah, that is, fertility upon fertility. He said: If someone asked: one of them is Ibālah, it would be correct, like: Dinār and Danānīr, and it is also called the waste on the load of the donkey, or the fodder of the camels, Ibālah.

Al-Kisā'ī said: I used to hear grammarians saying: The singular of it is Ibwwal, like 'Ajūl and 'Ajājīl.

Ibn Abbas said: It has trunks like the hoses of a bird, and palms like the paws of a dog, while Ikrimah said: It has heads like the heads of lions, which was not seen (before or after that).

Rabī' said: It has fangs like the fangs of lions, while 'Ā'ishah (may Allah be pleased with her) said: Something similar to swallows, while Sa'īd ibn Jubayr: They were green birds with yellow beaks.

Abū al-Jawzā' stated: Allah created them in the air at that time.

Qur'ān 105: 4 ﴿That pelted them with stones of baked clay﴾

The majority of reciters read it {Tarmīhim) in reference to the birds, while Ṭalḥah and Ashhab al-'Uqaylī recited it (Yarmīhim) with Yā', this is the choice

of Abū Ḥanīfah (may Allah have mercy on him), it is similar to His statement:

﴿Nor was it you ˹O Prophet˺ who threw ˹a handful of sand at the disbelievers, but it was Allah Who did so﴾ [Qur'ān 8: 17]

It may be attributed to birds, since it is devoid of any signs of femininity.

{with stones of baked clay}, ibn Mas'ūd said: the birds shouted and threw stones at them, and Allah Almighty sent a wind that struck the stones, increasing their intensity, so no stone fell on a man but came out from the other side, and if it fell on his head, it came out of his anus .

Qur'ān 105: 5 ﴿Leaving them like chewed up straw﴾

Like straw that was eaten by animals, its plow withered, and its parts were dispersed, like cutting off their limbs with the scattering of parts of dung, Mujāhid said: Al-'Aṣaf refers to the leaves of wheat. Qatādah said: It is straw, while al-Ḥasan replied: We used to, while we were boys in Medina, eat barley when it was cut and it was called al-'Aṣaf.

Sa'īd ibn Jubayr said: It is sprouting barley whose leaves are eaten.

Al-Farrā' said: It refers to the edges of the seed before it has spiked and become ripe.

According to Ikrimah [111/a], it becomes hollow when eaten.

It's the outer husk that is attached to the grain as it is the shell of the grain, just as wheat is a covering.

According to Al-Mu'rrij, it refers to what is swayed from crops.

According to ibn as-Sikkīt: It refers to al-'Aṣf, al-'Aṣīfah and al-Ḥill (straw). It is said: It looks like plants whose grain is eaten and straw is left. Aḍ-Ḍaḥāk said: Like eating straw.

Surat Quraysh

Surat Quraysh is revealed in Mecca. It consists of seventy three letters, seventeen words, and four verses.

[3640] Nāqil ibn Rāqim al-Bābī informed us, ʿAbdullah ibn Aḥmad ibn Muḥammad al-Balkhī related to us, ʿAmr ibn Muḥammad ibn Muḥammad al-Karbāsī related to us, Aṣbāṭ ibn Alysʿ related to us, Yaḥyá ibn ʿAbdullah as-Sulamī related to us, Nūḥ ibn Abī Maryam related to us, on the authority of ʿAlī ibn Zayd, on the authority of Zirr ibn Ḥubaysh, that Ubayy ibn Kaʿb reported the Messenger of Allah (P.B.U.H) as saying:

"Whoever recites Surat Quraysh, he will be given ten rewards with the number of everyone who circumambulated the Ka'bah and observed I'tikaaf (seclusion at the mosque) in it." (1)

[3641] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn informed me, Hārūn ibn Muḥammad ibn Hārūn related to us, Khāzim ibn Yaḥyá al-Ḥulwānī related to us, Abū Muṣʿab informed us, on the authority of Ibrāhīm ibn Muḥammad ibn Muḥammad ibn Thābit, ʿUthmān ibn ʿAbd Allāh ibn Abī ʿAtīq informed me, on the authority of Saʿīd ibn ʿAmr ibn Jʿdah, on the authority of his father, that his grandmother Umm Hānī, the daughter of Abū Ṭālib reported the Messenger of Allah (P.B.U.H) as saying:

"Allah blessed the Quraysh with seven qualities unknown to anyone before or after them. Allah favored the Quraysh that I am one of them, and that prophethood is among them, and that the Ḥijābah is from them, and as-Siqāyahah (supplying water to the pilgrims), and Allah helped them over the elephant, and they worshipped Allah. For ten years no one else worshipped Him. Allah [112/a],

(1) **[3640] The assessment of the reliability of the chain of transmitters:**
- Mawḍūʿ.
The authentication of Ḥadīth:
- It was previously mentioned at the beginning of the Surahs.

the Most High, revealed about them a surah, in which He did not associate anyone else with it." (1)

In the Name of Allah, the Most Gracious, the Most Merciful

Qur'ān 106: 1 ﴿At least˹ for ˹the favour of˺ making Quraysh habitually secure﴾, the reciters differed over it, so ʻAbdullah ibn ʻĀmir read it (Li'lāf) with Hamzah and Ikhtlās without Yā'. Abū recited it (Laylāf) without

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(1) **[3641] the assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ibrāhīm ibn Muḥammad ibn Thābit, his fault, he has denials, and there are those who do not know.

The authentication of Ḥadīth:

- It was narrated by Al-Bukhārī in ((At-Tārīkh Al-Kabīr)) 1/321 abridged, and Ibn ʿUday in ((Al-Kāmil)) 1/424 and it contains six characteristics)) 2/584 (3975), and he said: A Ḥadīth whose chain of narration is Ṣaḥīḥ and they did not report it, and Adh-Dhahabī followed it up by saying: Yaʿqūb is weak and Ibrāhīm used to narrate Munkar Ḥadīths, the most rejected of it. It was narrated by Al-Wāḥidī in ((Asbāb an-Nuzūl)) (p. 492). All of them narrated it from the path of Ibrāhīm ibn Muḥammad ibn Abī Thābit.
- Al-Bukhārī narrated it in ((At-Tārīkh Al-Kabīr)) 1/321. He said: Al-Uwaysī said to me: Sulaymān narrated to me on the authority of Uthmān ibn ʿAbdullah ibn Abī ʿAtīq, on the authority of Ibn Ja'dah Al-Makhzūmī, on the authority of Ibn Shihāb, on the authority of the Prophet (P.B.U.H), in a similar manner. Al-Bukhārī said: This is more likely to be Mursal.
- I said: This is another defect. Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 10/24: It was narrated by Aṭ-Ṭabarānī, and it includes those whom I did not know. And Ibn Kathīr said ((Tafsīr al-Qur'ān al-ʻAẓīm)) 14/465 in the interpretation of Surat Quraysh: He mentioned a Gharīb Ḥadīth about its virtues, then he reported it.
- In addition, it has a witness from the Ḥadīth of Al-Zubayr ibn Al-Awwām, narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Awsaṭ)) 9/76 (9173) and he said: No one narrated this Ḥadīth on the authority of Hishām ibn Urwa except ʿAbdullah ibn Musʿab, and it is not narrated on the authority of Al-Zubayr except with this chain of transmission.
- Its chain of transmission contains: ʿAbdullah ibn Musʿab. Abū Ḥātim said: He is the sheikh of Bābah ʿAbd al-Raḥman ibn Abī al-Zināد.
- See: ((Al-Jarḥ wat-Taʿdīl)) by Ibn Abī Ḥātim 5/178, and sheikh aṭ-Ṭabarānī, for which I could not find a biography. And the talk he said about him
- Al-Albānī: Ḥasan for others, as in ((Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah)) (1944).

Hamazah, seeking to be uttered easily, while the other reciters read it {Li'īlāf} with Hamzah and Yā. With regard to His saying: {Ilāfim} the 'Umarī reported from Abū Ja'far al-Falyḥī, that ibn Kathīr recited it Alif and Lām Sakinah without Yā.' This recitation is proven correct for the next report:

[3642] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us, Muḥammad ibn Ḥabash ibn 'Umar al-Muqri' related to us, Abū Ḥanīfah Aḥmad ibn Dāwūd related to us, Muḥammad ibn Ḥamīd related to us, Mahrān, on the authority of Sufyān, on the authority of Layth, on the authority of Shahr ibn Ḥawshab , that Asmā' (may Allah be pleased with her) said: I heard the Messenger of Allah (P.B.U.H) reciting:

﴿Secure in their trading caravan ⌜to Yemen⌝ in the winter and ⌜Syria⌝ in the summer﴾ [Qur'ān 106: 2]. (1)

Al-Faḍl ibn Shādhān narrated with his chain of transmission, on the authority of Abū Ja'far and al-Walīd, on the authority of the people of the Levant,

(1) **[3642] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muḥammad ibn Ḥamīd, weak. The Ḥadīth lies on Shahr ibn Ḥawshab, and he is among those who are unique in mentioning readings from the Prophet (P.B.U.H), that no one else can bring.

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 30/305. He said: Muḥammad ibn Ḥumayd narrated to us about it.
- Similarly, Abū Bakr ibn Abī Shaybah, as in ((Itḥaf Al-Khayrah Al-Mahrah)) by Ibn Ḥajar 6/304, both of them narrated it in the wording of the compiler.
- It was reported by Aḥmad in ((Musnad)) 7/615 (27060), and Al-Ḥākim in ((Al-Mustadrak)) 2/281 (3014), and he said: This is a Gharīb and high Ḥadīth on this chapter. In addition, the two Sheikhs do not use Shahr ibn Ḥawshab Ḥadīths as argument.
- Both of them are pronounced: ⌜At least⌝ for ⌜the favour of⌝ making Quraysh habitually secure} [Qur'ān: 106: 1] L'ylāf Quraysh iylāfhm with Yā'.
- Furthermore, Al-Ṭabarānī reported it in ((Al-Mu'jam Al-Kabīr)) 24/177 (447) with the wording: Woe to your mother, Quraysh, for your familiarity with the winter and summer journey.
- All of them were reported from Shahr ibn Ḥawshab on the authority of Asmā'.
- And Ṣāliḥ ibn Muḥammad said about him: He narrates Ḥadīths from the Prophet (P.B.U.H), about the readings that no one else brings.
- See: ((Tahdhīb Al-Tahdhīb)) by Ibn Ḥajar 2/518, ((Majma' az-Zawā'id)) by Al-Haythamī 7/143.

he recited it (ilāfhm) mhmūwzh mkhtlsah without Yā.'. Muḥammad ibn Ḥabīb ash-Shamwānī , on the authority of Abū Yūsuf al-A'shá , on the authority of Abū Bakr, that 'Āṣim recited it ('I'lāfihim) with two Hamzahs, the first one is Maksūrah and the second is Sākinah, while other recites read it: {Īlāfihim}.

[3643] 'Aqīl ibn Muḥammad informed me that al-Mu'āfā ibn Zakariyyā informed them on the authority of Muḥammad ibn Jarīr, Abū Kurayb, Wakī' related to us, on the authority of Abū Makīn, that 'Ikrimah used to recite (Lilāf Quraysh Ilfāhm). (1)

Some reciters, like Ubayy ibn Ka'b counted Surat al-Fīl and Surat Quraysh as one Surah, and he did not separate them in his Muṣḥaf (copy of the Qur'ān).

According to Sufyān ibn 'Uyaynah:

Ibn Uyaynah: We had an imam who did not separate them, and he recited both (113/a) in the same order.

However, 'Amr ibn Maymūn al-Awdī said: I prayed Maghrib behind 'Umar Ibn al-Khiṭāb (may Allah be pleased with him) and he recited it in the first

﴿By the fig and the olive ˹of Jerusalem﴾ [Qur'ān:95: 1] and in the second rak'ah, he recited:

﴿Have you not seen ˹O Prophet˺ how your Lord dealt with the Elephant Army?﴾ [Qur'ān: 105: 1] and

﴿At least˺ for making Quraysh habitually secure﴾

And they differed about the cause that brought this lam, so Al-Farrā' said: It is connected to the first surah, and that is that He reminded the people of Mecca of the greatness of his blessing upon them in what he did to Abyssinia, then He said:

(1) **[3643] the assessment of the reliability of the chain of transmitters:**
- Neither Jarḥ nor Ta'dīl was raised about the compiler's sheikh, and the Ḥadīth is Ḥasan as follows:

The authentication of Ḥadīth:
- It was reported by Aṭ-Ṭabarī in ((Jāmi` al-Bayān)) 30/305 and its chain of narration is Ḥasan, Abū Makīn is Ṣadūq, and the rest of its narrators are trustworthy, and it is because of the familiarity of Quraysh with their familiarity.

﴿At least˹ for ˻the favour of˺ making Quraysh habitually secure﴾ [Qur'ān: 106: 1]

Thus, we did that to the elephant's companions as a blessing from us and to the Quraysh as a blessing on their winter and summer journeys. Al-Kisā'ī and al-Akhfash said: It is Lām of exclamation. He states: They admired the Quraysh's winter and summer journey and their abandonment of the servants of the Lord of this House, then He commanded them [113/b] to worship Him, and this is as you say in the speech to Zayd and our honoring him by way of exclamation, that is, they admired that. And the Arabs, if they came up with this Lām, they find it sufficient in expressing the sense of exclamation that the verb can be dispended with. This is like the poet's saying:

Do not be deceived that Qurrah is a poet

I do not know whether he is a corporal or a poet

That is: They admired Qurrah's poetry. And it is said: This Lām of Kaī, figuratively speaking, so We have prevented the Elephant from entering Makkah and We have destroyed its people to gather (Ilaf) the Quraysh, which means to unite them and bring them together safely in their city."

Al-Zajjāj said: It refers to what is next to it, its estimation, so let them worship the Lord of this House because they know the journey of winter and summer.

And Quraysh [114/a] are descendants of an-Naḍr ibn Kinānah, so whoever is born by an-Naḍr is Qurashī, and whoever is not born by an-Naḍr is not Qurashī, the Messenger of Allah (P.B.U.H) said:

(We are the Banū an-Naḍr ibn Kinānah, we do not abuse our mothers, nor disown our father). (1)

(1) The compiler did not support it, and Imām Aḥmad narrated it in his ((Musnad)) 6/276 (21332) he said: ʿAbd al-Raḥman ibn Mahdi narrated to us, Ḥammad ibn Salamah narrated to us, on the authority of ʿAqilī ibn Ṭalḥah, on the authority of Muslim ibn Hayḍam, on the authority of al-Ashʿath on the authority of Qays, I said: "I came to the Messenger of Allah (P.B.U.H) with a delegation from Kindah, and they thought that I was the best of them. I said: 'O Messenger of Allah (P.B.U.H) are you not from among us?' He said: 'We are the

[3644] Abū Bakr al-Jawzaqī informed me, Abū al-ʿAbbās ad-Daghūlī informed us, Muḥammad ibn Yaḥyá Adh-Dhuhlī related to us, Abū al-Mughirah related to us, al-Awzāʾī related to us, Abū Ammār Shaddād related to us, on the authority of Wāthilah ibn al-Asqaʾ (may Allah be pleased with him) said:

"That the Messenger of Allah (P.B.U.H) said: "Indeed Allah has chosen Ismāʾīl from the children of Ibrahim, and He chose Banu Kinānah from the children of Ismāʾīl, and He chose the Quraysh from Banu Kinānah, and He chose Banu Hāshim from Quraysh, and He chose me from Banu Hāshim."(1)

And they were called Quraysh from at-Taqarush, which is earning, traveling here and there, gathering, and demand. They were merchants, keen on collecting wealth and doing favors.

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tribe of Banū Naḍr ibn Kinānah, and we do not attribute ourselves to our mother and we do not deny our forefathers.' "He said: "Ash'ath bin Qays used to say: 'If any man is brought to me who suggests that a man from Quraysh does not belong to Naḍr ibn Kinānah, I would carry out the legal punishment (for slander) on him.'))

- And it was narrated by: Ibn Mājah in the Book of prescribed punishments, Chapter: Whoever denies a man from a tribe (2612), and al-Ṭabarānī in ((Al-Muʾjam al-Kabīr)) 1/235 (645), Al-Haythamī said in ((Majmaʿ az-Zawāʾid)) 8/216: In it there are those who did not I know him. All of them narrated it from the Ḥadīth of Ḥammad ibn Salamah with it, and its narrators are trustworthy except for Muslim ibn Hayḍam, and it is said: He will fast with negligence. Ibn Ḥibbān mentioned it in ((Ath-Thiqāt)) 5/399, and Muslim narrated it in his ((Ṣaḥīḥ)). The Ḥadīth was graded Ḥasan by Al-Albānī in ((Ṣaḥīḥ Ibn Mājah)) (2132), and in ((Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah)) (2375).
- Al-Buṣirī said in ((Miṣbāh az-Zujājah)) 3/118: This is an Ṣaḥīḥ chain of narrators whose narrators are trustworthy, because ʿAqīl ibn Ṭalḥah was trusted by Ibn Maʾīn and An-Nasāʾī, and Ibn Ḥibbān mentioned him in ((Ath-Thiqāt)), and the rest of the narrators of the chain of narrators are on the condition of Muslim.
- Ibn Kathīr said in ((Al-Bidāyah wan Nihāyah)) 2/201: This is a good and reliable chain of transmission, and it is decisive in this matter, so do not pay attention to the saying of those who oppose it.

(1) **[3644] The assessment of the reliability of the chain of transmitters:**

- Its narrators are trustworthy, except for the sheikh of the compiler and his sheikh, I did not see any Jarḥ or Taʿdīl in them, and the Ḥadīth is Ṣaḥīḥ as it will come.

The authentication of Ḥadīth:

- Narrated by Imām Muslim in the Book of Virtues, Chapter: The Virtue of the Prophet's Lineage (P.B.U.H) (2276), and in it is the statement that Abū ʿĀmmār heard from Wāthilah ibn Al-Asqaʿ, may Allah be pleased with him.

[114/b] And Mu'āwiyah asked 'Abdullah ibn 'Abbās: Why were the Quraysh called Quraysh? The shark in the sea eats and is not eaten, is equal to nothing and should never be surpassed. He said: And do the Arabs know that in their poetry? He said: Yes. The poet said:

Quraysh are the ones who live by the sea

Quraysh was named after it

Powered by the seas' height and depth

On all seas armies

It eats chaff and fat and does not

Leave in it feathers for wings-holders

Thus in the book Quraysh lives

They eat districts fiercely

And they will have a prophet

There is killing among them.

Will fill the earth with horses and men

They mourn the ride in sorrow

And it is said: Quṣay is a man from Banī Kinānah who gathered the Quraysh and their guardians, so he was called Mujami, and the Quraysh were named Quraysh because they gathered to Quṣay, and the gathering means at-Taqarush. It is also said: An-Naḍr ibn Kinānah was called al-Qirsh (Shark).

And He Almighty said: {Their accustomed security} instead of the first Ilaf and an explanation for it. Whoever omitted Yā' from the first Ilaf quoted the saying of 'Alī ibn Abī Ṭālib (may Allah be pleased with him), advising his brother [115/a] Abu Lahab to the Messenger of Allah (P.B.U.H)

Do not leave it as long as you live for most of it

And be a helper and modest.

Aside from the Hashemite clan

Their friendship among people is the most precious friendship

And the scholars differed over why Riḥlah occurs in accusative, so it was said it occurred in accusative on the infinitive meaning: they set out on a journey, and if you wish, it occurred in accusative as an adverb, namely, on a journey, and if you wish, you, and if you wish put it in a position of nominative, that is, they are the two journeys of winter and summer. The first view is more likely to be sound because it is written in the Qur'ān without Yā'. As for the verse commentary,

'Ikrimah and Sa'īd ibn Jubayr narrated it on the authority of Ibn 'Abbās, he said: Arabs used to spend winter in Mecca and summer in aṭ-Ṭā'īf, so Allah commanded them to reside in the sanctuary and worship the Lord of this house.

Abū Ṣāliḥ said: In the Levant, there was cold and hot territory. Arabs traveled to the hot winter and the cold spot.

According to some scholars, the Arabs made two journeys every year for trade one in winter to Yemen because it is warmer and the other in summer to the Levant. The sanctuary was a barren valley with no crops, udders, water, or trees, but the Quraysh lived there by their trade and journey. And no one hurt them, and they used to say: The Quraysh are the inhabitants of Allah's sanctuary and the rulers of His house. Without the two journeys, no one would have a place in Mecca, and if it were not for the security near the House, they would not be able to act, so it was difficult for them to set forth to Yemen and the Levant, so Tabālah, Jerash and al-Janad became fertile From the country of [116 / A] Yemen, so they carried food to Mecca, the people of the coast in the sea on ships, and the people of land on camels and donkeys, so the people of the coast threw in Jeddah, whereas the people of land threw in al-Muḥaṣib, and the Levant was fertilized, so they carried food to Mecca, so the people of Levant were taken al-Abṭuḥ, and the people of Yemen were taken to Jeddah, whereupon, they were provided their sustenance from nearby territories and Allah suffices them the supplies of the two journeys and commanded them to worship the Lord of the House. [3645] Abū al-Qasīm al-Ḥasan ibn [3645] Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Ḥabīb informed us, Abū

al-Walīd Ḥasan ibn Muḥammad informed us, al-Qasīm ibn Zakariyā al-Muṭarrīz related to us, Muḥammad ibn Sulaymān related to us, Abū ʻAwānah related to us, on the authority of Abū Bishr, that Saʼīd ibn Jubayr said: The Messenger of Allah (P.B.U.H), together with Abū Bakr and Bilāl, may Allah be pleased with them both, passed by a group while chanting:

Tell the one who asked for grace and dew
[116/B] Would you pass by the family of ʻAbd ad-Dār?
Would you pass them by hoping for their generosity?
They deprive you of fatigue or poverty.
Then the Messenger of Allah (P.B.U.H) said to Abū Bakr:
(This is what the poet said?)
He said: No, and He who sent you with the truth said:
Tell the one who asked for grace and dew
Would you pass by the family of ʻAbd Manāf
Would you pass them by hoping for their generosity?
Prevent you from becoming a victim of fatigue or poverty
They are the chiefs even if there are no
And those who say, "Come to the guests.
And those who contact them enrich them for their poor
So that the poor become self-sufficient
And those who make honest promises
And they traveled to the Levant
ʻAmr Al-ʻUlā smashed the porridge for his people
Mecca's men are elderly and lean.
Two journeys have been enacted for him and his people
The travel of winter and summer. (1)

(1) **[3645] The assessment of the reliability of the chain of transmitters:**
- It is Mursal and the compiler's sheikh was criticized by al-Ḥākim.
The authentication of Ḥadīth:
- I did not find the Marfūʿ report. As for the verses, see them in ((As-Sīrah An-Nabawiyyah)) by Ibn Hishām ā/95, 120, ((An-Nukat wa'l-ʿUyūn)) by Al-Mawardī ḍ/347, ((Maʿālim at-Tanzīl)) by Al-Baghawī Ẓ/548, ((Al-Bidāyah wan-Nihāyah))

Al-Kalbī said: Hāshim ibn ʿAbd Manāf was the first to carry wheat from the Levant and load camels with it. [117/a]

﴿let them worship the Lord of this ⌜Sacred⌝ House﴾

Lam here stands for imperative.

﴿Who has fed them against hunger﴾

[3646] Abū ʿAbdullah al-Ḥusayn ibn Muḥammad informed us, Abū al-Faḍl ʿUbaydullah ibn ʿAbdul-Raḥmān ibn Muḥammad informed us, Ḥamzah ibn Al-Qāsim ibn ʿAbdul-ʿAzīz related to us, Ḥanbal ibn Isḥāq related to us, Aḥmad ibn Ḥanbal related to us, Sayyār related to us, Ja'far related to us, he said: I heard Mālik ibn Dinār, saying:

No nation fell from the sight of Allah Almighty except that its livers were struck by hunger. (1)

In the pre-Islamic era, they used to say: We are dwellers of (Allah's sanctuary), so no one will be exposed to him. Alternatively, if a man is injured against the Arabs, he will tell them: My sanctuary is forbidden. They will abandon him and his property out of glorification to the sanctuary, and those who go out from other tribes will be raided. [117/b]

Aḍ-Ḍaḥāk, al-Rabīʿ, Sharīk and Sufyān said: He made them safe from leprosy, so that leprosy would not afflict them in their land.

[3647] Abū al-Ḥasan ʿAlī ibn Muḥammad ibn al-Ḥasan al-Jurjānī, the reciter, narrated to us, Abū ʿAbdullah Muḥammad ibn Īsā al-Muqrī' al-Burūjardī related to us in Baghdad, Abū Sa'īd ʿUmayr ibn Mirdās related to

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by Ibn Kathīr ī/ 253, and he attributed it to Maṭrūd ibn Kaʿb Al-Khuzāʿi, and it was said that Al-Zab'arī was Abdullah's father. See also ū/142.

- See: ((As-Sīrah an-Nabawiyyah)) by Ibn Hishām ā/95, ((Maʿālim at-Tanzīl)) by Al-Baghawī Ẓ/548, "The Book of Interpretation" by Al-Khāzin Ā/476.

(1) **[3646] The assessment of the reliability of the chain of transmitters:**

- Ḥasan.

The authentication of Ḥadīth:

- It was reported by Aḥmad in ((Al-Zuhd)) (p. 325), and Ibn Abī ʿAṣim in ((Al-Zuhd)) 2/325, and Al-Bayhaqī in ((Shuʿb Al-Imān)) 3/198 (3316) and in it: He struck the largest of them, and perhaps it is Taṣḥīf (mispronunciation). All of them narrated it from the path of Sayyār, with it, and its chain of transmission is Ḥasan.

us, Muḥammad ibn Bakīr al-Ḥaḍramī related to us, al-Qasīm ibn ʿAbdullah related to us, on the authority of Abū Bakr ibn Muḥammad, Sālim reported the Messenger of Allah (P.B.U.H) as saying:

(The dust of Medina cures leprosy). (1)

ʿAlī (may Allah be pleased with him) commented on His saying:

﴿And He gave them security﴾: (The caliphate is only among them). (2)

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(1) **[3647] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak, including Al-Qāsim ibn Abdullah, whose defect is that he is Matrūk, and the Ḥadīth is Mursal.

The authentication of Ḥadīth:

- Al-ʿAjlūnī said in ((Kashf Al-Khafāʾ)) 2/102: It was narrated by Abū Nuʿaym in ((Medicine)) on the authority of Thābit ibn Qays ibn Shammās, and Ibn As-Sunnī narrated it with the wording: ((He will be cured from leprosy)). Al-Zubayr ibn Bakkār narrated it in Akhbār Al-Medina on the authority of Ibrāhīm, informing him with the wording: ((to extinguish leprosy)).
- Al-Manāwī said in ((Fayḍ al-Qādir)) 4/526: This was narrated on the authority of Ibn ʿUmar as Marfūʿ: Razīn narrated that he said: When the Prophet (P.B.U.H), returned from Tabūk, some of those who had stayed behind met him, so they stirred up dust and became fermented, so some of those who were with him covered his nose, so he removed The Messenger of Allah (P.B.U.H), removed the veil from his face, and said: ((Did you not know that the date paste of Medina is a cure for poison and its dust is a cure for leprosy)).
- Al-Mundhirī mentioned it in ((al-Targhīb wat-Tarhīb)) 2/228 from the Ḥadīth of Saʿd ibn Abī Waqqās, and its wording: When the Messenger of Allah (P.B.U.H), returned from Tabūk, men met him... etc., as previously mentioned, and he said: It was mentioned by Razīn Al-ʿAbdarī in his ((Jāmiʿ)). I did not see it in the origins.
- As-Suyūṭī mentioned it in ((Al-Jāmīʿ aṣ-Ṣaghīr)) 2/197 (5754) and said: It was narrated by Ibn As-Sunnī and Abū Nuʿaym in ((Medicine)), on the authority of Abū Bakr ibn Muḥammad, on the authority of Sālim, in a Mursal form.
- See ((Ḍaʾīf Al-Jāmiʿ Aṣ-Ṣaghīr)) by Al-Albānī (p. 69).

(2) In (b), (c): {and made them secure against fear} [Qurʾān: 106: 4].

- See: ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) by Al-Qurṭubī 20/209.
- Aṭ-Ṭabarī said in ((Jāmiʾ al-Bayān)) 30/309: The correct statement in this regard is that it is said: Allah the Most High mentioned him telling that {and made them secure against fear} [Qurʾān: 106: 4 and the enemy is feared of Him, and leprosy is feared of it as well, and Allah did not single out the statement that He made them safe from the enemy to the exclusion of Leprosy, or from leprosy without the enemy, but rather the statement of that is general, so the correct thing is that it is general, as the Almighty, so it is said: He secured them from both of those concerned.

Surat Ara'yat (Al-Mā'ūn)

Surat al-Mā'ūn is revealed in Mecca. It consists of one hundred and twenty-five letters, twenty-five and twenty words [118/a], and seven verses.

[3648] Abū al-Ḥasan Muḥammad ibn al-Qasīm al-Faqīh informed us, Abū Muḥammad ibn Abī Ḥāmid informed us, Abū Ja'far Muḥammad ibn al-Hasan al-Aṣfahānī related to us, Mu'mmil ibn Ismail () told us, Sufyān al-Thawrī related to us, Aslam al-Minqarī related to us, on the authority of 'Abdullah ibn 'Abd al-Raḥmān ibn Abzā, on the authority of his father, on the authority of Ubayy bin Ka'b, he said: The Messenger of Allah (P.B.U.H) said:

(Whoever recites a surah from Ara'yat, Allah will forgive him if he pays zakat). (1)

In the name of Allah, the Most Gracious, the Most Merciful

Qur'ān 107: 1: Allah (may He be glorified and exalted)

﴿Have you seen the one who denies the ˹final˺ Judgment?﴾

Muqātil and al-Kalbī said: It was revealed about al-'Āṣ ibn Wā'il al-Sahmī. As-Suddī, Muqātil ibn Ḥayyān and Ibn Kaysān: It refers to al-Wālid ibn Al-

- Ibn ʿAṭīyah said in ((Al-Muḥarrar al-Wajīz)) 5/527: It is Mecca without a dispute that I knew of, and Al-Tha'labī said: It is Medinan.
- I said: This is an illusion on his part, may Allah have mercy on him. Ath-Thaʿlabī stated that it was Meccan, as you can see. And there is disagreement about it, as mentioned by Ibn Al-Jawzī, where he said: There are two sayings in it: one of them: Meccan as stated by the majority, and the second: Medinan as it was narrated by ibn ʿAbbās and Qatādah.
- In addition, Hibatullah the interpreter said: Half of it was revealed in Mecca in Al-'Ās ibn Wāʾil, and half of it was revealed in Medina in ʿAbdullah ibn Ubayy, the hypocrite.
- See: ((Zād al-Masīr)) by ibn al-Jawzī 243/3, and ((Lubāb at-Taʾwīl)) by al-Khāzin 478/4.

(1) **[3648] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Muʾammal ibn Ismāʿīl is Ṣadūq and has a poor memory, and the text of the Ḥadīth is fabricated, as mentioned above, at the beginning of Surat Al-Balad.

The authentication of Ḥadīth:

- It was previously mentioned at the beginning of the Surahs.

Mughirah. Aḍ-Ḍaḥāk stated that it was revealed about ʿAmr ibn ʿAṭā ibn ʿImrān ibn Makhzūm.

It is also said: This verse was revealed about Hubayrah ibn Abī Wahb al-Makhzūmī [118 / b], Ibn Jurayj Abū Sufyān Ibn Ḥarb used to sacrifice two camels every week, so an orphan came to him and asked him for something, so he struck him with his stick, so Allah Almighty revealed it ﴿Have you seen the one who denies the ˹final˺ Judgment?﴾ [Qurʾān: 107: 1]

Qurʾān 107: 2 ﴿That is the one who repulses the orphan﴾

Meaning, he oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind. Ad-Daʾ refers to driving harshly. Abū Rajāʾ recited it: Yadaʾu al-Yatīm, leave him and neglect his dues.

Qurʾān 107: 3 ﴿And does not encourage the feeding of the poor* So woe to those ˹hypocrites˺ who pray* yet are unmindful of their prayers﴾

[3649] Abū Muḥammad ʿAbdullah ibn Ḥāmid ibn Muḥammad al-Faqīh related to us, Abū Ḥamid Aḥmad ibn Muḥammad ibn al-Ḥasan ibn al-Sharqī informed us, Muḥammad ibn Isḥāq al-Aghānī related to us in Baghdad, ʿUmar ibn al-Rabī ibn Ṭāriq related us, ʿIkrimah ibn Ibrāhīm related to us, on the authority of ʿAbd al-Malik ibn ʿUmayr, on the authority of Muṣʿab ibn Saʾd, on the authority of Saʾd, who said: I asked the Messenger of Allah (P.B.U.H), about His saying, the Almighty:

﴿Yet are unaware of their prayers﴾ [Qurʾān 107: 5]

[119] /a] He said:

(They delay prayer beyond its time). (1)

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(1) **[3649] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including ʿIkrimah ibn Ibrāhīm, weak, and he made a mistake in reporting it as Marfūʿ, and the soundest view is that it is Mawqūf as follows:

The authentication of Ḥadīth:

- Narrated by Abū Yaʿlá in ((Musnad)) 2/140 (822), and narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/313, and Al-ʿAqīlī in
- ((Aḍ-Duʿāʾ al-Kabīr)) 3/377, and Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 2/214. All of them reported it from the path of ʿIkrimah ibn Ibrāhīm, and he is weak, and he

Ibn ʻAbbas and others have said, "This means the hypocrites who pray in public but do not pray in private." This is stated in the verse:

﴿When they stand up for prayer, they do it half-heartedly only to be seen by people—hardly remembering Allah at all﴾ [Qur'ān: 4: 142]

It refers to those who are heedless of their prayer, while Qatādah said: He does not care whether he prays or not.

[3650] ʻAqīl ibn Muḥammad informed me that Abū al-Faraj al-Baghdādī informed them, on the authority of Muḥammad ibn Jarīr, Abū Kurayb narrated to us, Mu'awiyah ibn Hishām narrated to us, on the authority of Shaybān al-Naḥwī, on the authority of Jābir al-Ja'fī, he said: A man narrated to me, on the authority of Abū Barzah al-Aslamī (may Allah be pleased with him) who said: The Messenger of Allah said when this verse was revealed: ﴿Yet are unmindful of their prayers﴾ [Qur'ān 107: 5]

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opposed other trustworthy people, as they narrated it in Mawqūf.

- It was narrated by Mawqūf on Saʿd ibn Abī Waqqās Abū Yaʿlá in ((Musnad)) 2/63-64 (704-705).
- Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 1/325: Its chain of transmission is Ḥasan (good).
- Narrated by ʿAbd al-Razzāq in ((Tafsīr Qur'ān)) 2/400. Similarly, Aṭ-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 30/311 and its men are trustworthy. Likewise, Al-Bayhaqī narrated it in ((Al-Sunan Al-Kubrá)) 2/215 and said: This Ḥadīth is only Ṣaḥīḥ. Al-ʿAqīlī said in ((Aḍ-Duʿā' al-Kabīr)) 3/377: Al-Thawrī, Ḥammād ibn Zayd, Abū ʿAwānah, and Qays ibn Al-Raḥbīʿ, on the authority of ʿAṣim ibn Bahdalah, on the authority of Musʿab ibn Saʿd, on the authority of his father, said that he is Mawqūf… and the Mawqūf is more proper.
- Ibn Kathīr said in ((Tafsīr al-Qur'ān al-ʻAẓīm)) 14/471 after mentioning the Mawqūf chain of transmission: This is the most correct chain of transmission, and Al-Bayhaqī weakened reporting it as Marfūʿ and corrected being a Mawqūf, likewise did Ḥākim.
- Al-Haythamī said in ((Majmaʿ Az-Zawā'id)) 1/325: It was narrated by Al-Bazzār and Abū Yaʿlá as Marfūʿ, in a similar manner. Similarly, it was reported Mawqūf. It includes ʿIkrimah ibn Ibrāhīm who was graded weak Ibn Ḥibbān and others. The Ḥadīth is weak and Marfūʿ and Saḥīḥ as Mawqūf on Saʿd ibn Abī Waqqāṣ (may Allah be pleased with him) to Ṣaḥīḥ and is dependent on Saʿd ibn Abī Waqqās, may Allah be pleased with him.

(Allah is Great. This is better for you than if everyone was given the equivalent of the entire world. He is the one who, if he prays, does not hope for the success of his prayer. If he abandons it, he does not fear his Lord). (1)

[3651] with it, on the authority of Ibn Jarīr, narrated to me () [127/b] Ahmad ibn ʻAbd al-Raḥīm al-Barqī, narrated to us ʻAmr ibn Abī Salamah, he said: I heard ʻUmar ibn Sulaymān relating, on the authority of ʻAtā ibn Dinār that he said: Praise be to Allah who said:

﴿Yet are unmindful of their prayers﴾ [Qur'ān 107: 5] and He did not say, 'those who are absent minded in their prayer.' (2)It refers to someone who prays to show off, and if he misses it, he does not regret it.

According to Al-'Aliyyah, they do not observe the prayer at its appointed time, and they do not bow to the prayer or prostrate during the entire prayer. As he prostrated, he turned to the side with his head swaying.

Aḍ-Ḍaḥāk: They abandon prayer.

Qur'ān: 107: ﴿And withhold simple assistance﴾

[3652] Abū Bakr al-Ḥamshādhī informed us, Abū Bakr al-Qaṭiʻī related to us, Ibrāhīm ibn ʻAbdullah ibn Muslim related to us (127/a), Abū ʻUmar (Aḍ-Ḍarīr), Abū ʻAwānah related to us, on the authority of as-Suddī, On the authority of Abū Ṣāliḥ, on the authority of ʻAlī (may Allah be pleased with him), ﴿And withhold simple assistance﴾ [Qur'ān: 107: 7], He said: It refers to Zakāh. (3)

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(1) **[3650] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Jābir Al-Ja'fī, weak, and its sheikh is anonymous and not named. Likewise it contains ʿAmr At-Tanissī is Ṣādūq yahim. As for the compiler's sheikh, I could not find him.

The authentication of Ḥadīth:
- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/313, and from his path the compiler, he reported it, and its chain of narrators is weak as stated above. In addition, Ibn Mardawayh narrated it through a weak chain of narrators, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/683.

(2) **[3651]** with it, i.e., the previous chain of transmission.

(3) **[3652] the assessment of the reliability of the chain of transmitters:**
- Weak, attributed to Abū Ṣāliḥ Bādhām.

This view is held by Ibn ʻUmar [1], al-Ḥasan, Qatādah Ibn al-Ḥanafīyah and Aḍ-Ḍaḥāk.

[3653] Abū Bakr al-Ḥamshādhī informed us, Al-Qaṭīʻī informed us, Ibrāhīm ibn ʻAbdullah ibn Muslim narrated to us [128/a], Abū ʻUmar (Aḍ-Ḍarīr) narrated to us, Ḥammād narrated to us, on the authority of ʻĀṣim, on the authority of Zirr ibn Ḥubaysh, on the authority of ʻAbdullah ibn Masʾūd (may Allah be pleased with him), that he said: in Al-Māʾūn:

"It is what people give to each other, like an axe, a pot, a bucket and similar items."[2]

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/315.
- And Al-Bayhaqī reported it in ((As-Sunan Al-Kubrá)) 4/184 (7583), both of them from the way of as-Suddī on the authority of Abī Ṣāliḥ, and it was previously mentioned.
- It was reported by ʿAbd al-Razzāq in ((Tafsīr Qurʾān)) 2/1399, and Al-Farrāʾ in ((Maʿānī al-Qurʾān)) 3/295, and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/314 and beyond, and Al-Ḥākim in ((Al-Mustadrak)) 2/ 585 (3977), all of them from Ibn Abī Najīḥ, on the authority of Mujāhid, on his authority. Al-Ḥākim said: The chain of transmission is Ṣaḥīḥ and Mursal, because Mujāhid did not hear from ʿAlī. Adh-Dhahabī said in Al-Talkhīs: It is Munqaṭiʿ.

(1) It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/315 from several chains of narrators, all of which are weak. So there is a way in which Muḥammad ibn Ḥamīd Al-Rāzī is weak. And a path in which Abū al-Mughirah, the narrator on the authority of Ibn ʿUmar is unknown, and the third path is interrupted between Salamah ibn Kahīl and Ibn ʿUmar, and the one between them is Abū al-Mughirah, as in the chain of transmission that preceded it.
- See: ((Tafsīr Qurʾān)) by ʿAbdul Razzāq 2/399.

(2) **[3653] The assessment of the reliability of the chain of transmitters:**
- Weak, including ʿAṣim ibn Abī Al-Najūd, Ṣadūq yahim, but he was followed up, and the report is Ḥasan through most of his routes.

The authentication of Ḥadīth:
- In the wording of the compiler: It was narrated by ʿAbd al-Razzāq in ((Tafsīr Qurʾān)) 2/399, and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/316 from several chains of transmission, and it was narrated by al-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 9/207 (9010, 9011), It was narrated by Abū Nuʿaym in ((Tārīkh Isfahan)) 2/191, and Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 6/88 (11249), and in 4/183 (7580).
- See also: ((Majmaʿ az-Zawāʾid)) by Al-Haythamī 7/143.
- In the wording, we used to count the supplies during the era of the Messenger of Allah (P.B.U.H), the assistance of the bucket and the pot. Narrated by Abū Dāwūd

And it is the narration of Saʿīd ibn Jubayr, on the authority of Ibn Abbas, may Allah be pleased with both of them, and Mujāhid. He said: Al-Mā'ūn includes the assistance, and the house belongings. ʿAṭiyyah reported from him that it refers to obedience.

According to Muḥammad ibn Ka'b al-Quraẓī and al-Kalbī said: It refers to well-known aid and what people deal with among themselves. Sa'īd ibn al-Musayyib, az-Zuhrī and Muqātil: Al-Mā'ūn: Money according to the Quraysh tongue. Al-A'shā said:

Better than him with his help.

If the sky is not overcast.

[3654] Muḥammad ibn ʿAbdūs informed in others, Muḥammad ibn Yaʿqūb informed us, Muḥammad ibn al-Jahm related us, al-Farrā' related to us: I heard some Arabs saying: Al-Mā'ūn is water. And he recited this:

[119/b] the clouds pour water abundantly. (1)

Abū ʿUbaydah and al-Mubarrid said: Aid in the Jāhiliyyah refers to every benefit, gift and loan, while in Islam it stands for obedience and Zakat. Humyān ibn Quḥafah said:

Al-Mā'ūn composes even the stitch

And the Arabs used to say: Tend the camel until it is ready so it can be easily dragged along.

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in the Book of Zakat, chapter on Rights of money 2/302 (1657), An-Nasā'ī in ((As-Sunan al-Kubrá)) 6/522 (11701). Similarly, aṭ-Ṭabarānī narrated it in ((Al-Muʿjam al-Kabīr)) 9/207 (9013), and Al-Bayhaqī in ((As-Sunan al-Kubrá)) 4/183 (7578).

- Ibn Ḥajar said in ((Fatḥ Al-Bārī)) 8/731: Its chain of transmission is Ṣaḥīḥ to Ibn Masʿūd. Al-Albānī classified it as Ḥasan in Ṣaḥīḥ Sunan Abī Dāwūd (1459).

(1) **[3654] the assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh was not mentioned with Jarḥ or Ta'dīl, and the rest of his narrators are trustworthy.

The authentication of Ḥadīth:

- ((Maʿānī al-Qurʾān)) by Al-Ar'ā 3/295.

And the poet said he composed:

When will you fight them in the wilderness?

Subjugate or aid

Some of them reported that it emanates from flowing water according to Al-Farrā'.

Quṭrub stated that al-Mā'ūn originally referred to fewness. The Arabs used to say: He has no more or less, that is, a small amount, so zakat, charity, and favor are called Mā'ūn because it is a small amount from a lot. Water, salt, and fire, for instance, are aids that cannot be prevented. This is emphasized in the next narration.

[3655] Ibn Fanjawayh informed us, (ʿUbaydullah ibn Muḥammad) ibn Shanabah related to us, ʿUmayr ibn Mirdās narrated to us, Muḥammad ibn Bakīr narrated to us, ʿUthmān (Ibn Maṭar) narrated to us, on the authority of al-Ḥasan ibn Abī Ja'far, on the authority of ʿAlī ibn Zayd ibn Jadān , on the authority of Sa'īd ibn al-Musayyib, on the authority of ʿĀ'ishah, that she said: O Messenger of Allah, what is not permissible to withhold? He replied: **(Water, fire and salt).** I asked: O Messenger of Allah, this is water, so what about fire and salt? He said to her:

(O Ḥumayrā', whoever gives fire, it is as if he gave alms for all that was cooked with that fire, and whoever gives salt, it is as if he gave alms for all that was flavored with that salt, and whoever gives a drink of water where there is water, it is as if he freed sixty people, and whoever gives a drink of it where there is no water, it is as if he saved a soul). (1)

(1) **[3655] The assessment of the reliability of the chain of transmitters:**
- Weak, most of its narrators are weak.

The authentication of Ḥadīth:
- It was reported by Ibn Mājah in the book of mortgages, chapter: Muslims are partners in three (2474).
- Narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Awsaṭ)) 6/349 (6592). Both of them are from the path of ʿAlī ibn Zayd ibn Jadʿān.
- Al-Buṣirī said in ((Miṣbāḥ az-Zujājah)) 3/81: Its chain of transmission is weak due to the weakness of ʿAlī ibn Zayd ibn Jadʿān.
- Al-Haythamī said in ((Majmaʿ Az-Zawāʾid)) 3/133 on the authority of Aṭ-Ṭabarānī:

[120b] the shepherd said:

A people from Islam when they prevent

Their assistance and waste Tahlīl (i.e. saying: There is no god but Allah). (1)

In it is Zuhayr ibn Marzūk.

- It was narrated by Ibn ʿUday in ((Al-Kāmil)) 3/138 in the biography of Al-Ḥasan ibn Abī Jaʿfar, limiting it to the end of whoever is given a drink of water.
- Likewise, it was narrated by Ibn al-Jawzī in ((Al-Mawḍuʾāt)) 2/514-515, and he said: The illusion in it is from Al-Ḥasan ibn Abī Jaʿfar, because he used to confuse Ḥadīths.
- Besides, This Ḥadīth has a witness from the Ḥadīth of Anas, which Al-Khatīb reported in ((Tārīkh Baghdād)) 9/310 and Ibn Al-Jawzī in ((Al-Mawḍūʿāt)) 2/513, 515 and he said: The one who is charged with is Ṣāliḥ ibn Bayan. Ad-Dāraquṭnī stated that he stood alone in narrating and he is Matrūk in Ḥadīth.
- The Ḥadīth was graded weak by Al-Albānī in Silsilat al-Aḥādīth aḍ-Ḍaʾīfah (120).
- See also: ((Tanzīh ash-Sharīʾah)) by Ibn Iraq 2/136, ((Al-Fawāʾid Al-Majmūʾah)) by Ash-Shawkānī (50).

(1) His Divan (230). See: ((Majāz al-Qurʾān)) by Abū ʿUbaydah 2/313, ((Jāmiʾ al-Bayān)) by aṭ-Ṭabarī 30/314 and he said: Al-Māʾūn is referred to obedience and Zakat. ((Lisān al-ʿArab)) by ibn Manẓūr 410/13:

- The most correct of the meaning of Al-Māʾūn-and Allah knows best-What ʿIkrimah said: The highest is the obligatory Zakat and the lowest of it is the assistance of belongings.
- It was narrated by al-Bukhārī as Muʾlaq (suspended), yet it was reported as connected (Mutaṣil) by Saʿīd ibn Mansūr, as said by ibn Ḥajar in ((Fatḥ al-Bārī)) 731/3 and it was narrated by ibn Abī Ḥātim as in ((Tafsīr al-Qurʿān al-ʿAẓīm)) by ibn Kathīr 473/14.
- According to ibn Kathīr: What ʿIkrimah said: This view is good as it includes all sayings and all of it refers to one thing, that is, not helping with money or otherwise.
- Aṭ-Ṭabarī stated in ((Jāmiʿ al-Bayān)) 30/320: God described them as preventing people from what they mutually exchange between them, and preventing the people of argument and misfortune from what God enjoined on them in their wealth of rights, because all of this is among the benefits that people benefit from each other.
- An-Naḥḥās said in ((Iʿrāb al-Qurʾān)) 5/297: These sayings are due to one origin, but it is the withholding of the little thing that should not be withheld. It is derived from the meaning, which is the little thing, and Allah knows best.
- Sheikh Al-Islam said in ((Muqadimmah fī ʾUṣūl Al-Tafsīr)) (p. 43): And the predecessors, may God have mercy on them, mention each of them from the general name some types by way of representation, and alerting the listener to the type, not by way of the definition that matches the limited in its generality and specificity.

Surah Al-Kawthar

Surat al-Kawthar is revealed in Mecca. It consists of forty-two letters, ten words and three verses.

[3656] Al-Ustādh Abū al-Ḥasan al-Farisī al-Mawardī informed us, Abū Muḥammad ash-Shaybānī related to us, Abū ʻAmr al-Ḥirī and Abū Uthmān al-Baṣrī said: Muḥammad ibn Abd al-Wahhāb al-Abdī narrated to us, Aḥmad ibn ʻAbdullah ibn Yūnus narrated to us, Salam bin Sulaym related to us, Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abū Umāmah, that Ubayy ibn Ka'b reported the Messenger of Allah (P.B.U.H) as saying:

(Whoever recites Surat ﴿Indeed, We have given you al-Kawthar﴾ **(May Allah give him water from the rivers of Paradise, and he will be given ten rewards according to the number of each offering that the servants offer on each Eid day, and they draw close to the People of the Book and the idolaters).** (1)

[3657] Ibn Fanjawayh informed us, ʻUbaydullah ibn Muḥammad ibn Shanabah related to us, Abū Alī Ḥamzah ibn Muḥammad al-Kātib related to us, Na'īm ibn Ḥammād related to us, Nūḥ ibn Abī Maryam, on the authority of ʻAbd al-Raḥmān ibn Yazīd ibn Jābir related to us, on the authority of Makḥūl, that he said: The Messenger of Allah (P.B.U.H) said:

(Whoever recites Surah ﴿Indeed, We have given you al-Kawthar﴾ **[121/a], he will have camels as the distance between the East and the West, on every camel, there will be pamphlets, everyone will like the world and what is in it, and it will be written for him with the number of the hair, in which there is nothing but his**

(1) **[3656] the assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍūʻ as repeatedly stated.
The authentication of Ḥadīth:
- It was previously mentioned.

palaces and his homes in Paradise). (1)

In the name of Allah, the Most Gracious, the Most Merciful

The Almighty said:

﴿Indeed, We have granted you ˹O Prophet˺ abundant goodness﴾ [Qur'ān 108: 1]

Ibn ʿAbbās replied: This surah was revealed about al-ʿĀṣ ibn Wā'īl ibn Hishām ibn Sa'd ibn Sahm, where he saw the Messenger of Allah (P.B.U.H) leaving the mosque as he entered, so they met at the door of the Banū Sahm and talked while some Quraysh chiefs were sitting in the mosque. When al-ʿĀṣ entered, they asked: Who were you talking to? He said: That cut off, referring to the Prophet (P.B.U.H) and before that, ʿAbdullah ibn the Messenger of Allah (P.B.U.H) had died, and he was from Khadījah .They used to call those who did not have a son, cut off, so Quraysh called the Prophet (P.B.U.H) cut off after his children had died, whereupon, Allah (may He be glorified and exalted be glorified and exalted) revealed this verse:

{Whoever recites Surah ﴿Indeed, We have granted you ˹O Prophet˺ abundant goodness﴾ [Qur'ān 108: 1],

The majority of reciters read it with ʿAyn, while al-Ḥasan and Ṭalḥah ibn Muṣarrif recited it Anṭaynāka with Nūn and this was narrated on the authority of the Prophet, may God's prayers and peace be upon him:

[3658] Abū Muḥammad ibn Isḥāq ibn Ibrāhīm ibn Aḥmad ibn ʿAlī al-Maṭwa'ī informed us while I was reciting to him, Abū ʿAbdullah Muḥammad ibn ʿAbdullah al-Ṣaffār al-Aṣbahānī related to us, Abū al-Muthannā Mu'ādh ibn al-Muthanā ibn Mu'ādh ibn Naṣr al-ʿAnbarī informed us, ʿAmr ibn al-Muḥarram Abū Qatādah al-Baṣrī, ʿAbdul Wārith related to us, on the authority of ʿAmr, on the authority of al-Ḥasan, on the authority of his mother, on the authority of Umm Salamah, that the Prophet (P.B.U.H) recited:

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(1) **[3657] The assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍūʿ, in which Nūḥ Ibn Abī Maryam he used to fabricate Ḥadīth, as well as it is Mursal.

The authentication of Ḥadīth:
- It was previously discussed.

﴿Only the one who hates you is truly cut off from goodness﴾ [Qur'ān 108: 3﴾ (1)

Al-Kawthar occurs on the pattern of Faw'al, derived from abundance, like Nawfal, from Nafl (voluntary deeds) and Ḥawfar from Ḥafr (digging).

The Arabs used to call anything that is large or valuable Kawthar.

Sufyān ibn ʻUyaynah said: It was said to an old man that his son had returned from travel: What has your father returned? He replied: He brought back Kawthar, that is, much money.

The commentators had different views on what was meant here:

[3659] Abū Muḥammad al-Ḥaṣan ibn Aḥmad ibn Muḥammad al-Makhladī related to us, Abū al-ʻAbbās Muḥammad ibn Isḥāq ibn Ibrāhīm al-Thaqafī informed us, Abū Hammām al-Walīd ibn Shujā' as-Sukūnnī and ʻAbdullah ibn ʻUmar ibn Abbān related to us: ʻAbdul Raḥīm ibn Sulaymān related to us, on the authority of al-Mukhtār ibn Filfil, that Anas ibn Mālik said:

"While we were with the Messenger of Allah (P.B.U.H) in the mosque, he doze off into slumber.

Then he lifted his head smiling. We said, 'O Messenger of Allah! What has made you laugh?'

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(1) **[3658] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak, including ʿAmr ibn al-Mukarram, is weak. ʿAmr ibn ʿUbayd, Matrūk, and Umm al-Ḥasan al-Baṣrī, Maqbūl.

The authentication of Ḥadīth:

- Narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 23/365 (862) He said: Muʿādh ibn Al-Muthanná narrated to us about it.
- Ad-Daraquṭnī narrated it in ((Al-Mu'talif wālmkhtlf)) 4/2041, he said: Abū Sahl ibn Ziyād narrated to us, Muʿādh ibn Al-Muthanná narrated to us about it.
- It was narrated by Al-Ḥākim in ((Al-Mustadrak)) 2/281 from the way of ʿAbd Al-Wārith ibn Saʿīd with it. And he said: The chain of transmission of this Ḥadīth is Ṣaḥīḥ, yet they did not report it, and Adh-Dhahabī followed it by saying: Rather, ʿAmr is the son of ʿUbayd is an extremely weak narrator.
- In addition, manuscript: {we have given you}, It is mispronunciation, however, the narration is Anṭaynāka as the previous sources. And this narration, i.e., Anṭaynāka was attributed to Al-Ḥākim: Al-Zayla'ī in ((Takhrīj aḥādīth wa-āthār al-Kashshāf)) 4/303.

He said, (Verily, a Surah was just revealed to me) Then he recited.

In the Name of Allah, the Most Gracious, the Most Merciful,

﴿Indeed, We have granted you ˹O Prophet˺ abundant goodness﴾

[Qur'ān: 108: 1] up to the end of the Surah

(Do you all know what Al-Kawthar is?) We said, 'Allah and His Messenger know for sure.' He said,

Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought on the Day of Judgment. Its containers are as numerous as the stars in the sky. Then a servant of Allah from among them will be (prevented from it) and I will say: "O Lord! Verily, he is from my Ummah (followers)." Then He (Allah) will say: "Verily, you do not know what he introduced (or innovated) after you." (1)

[3660] Abū Sa'īd Muḥammad ibn 'Abdullah ibn Ḥamdūn informed us, Abū Bakr Muḥammad ibn Ḥamdūn ibn Khālid informed us, Abū 'Utbah Aḥmad ibn al-Faraj al-Ḥimṣī, Ayyūb ibn Suwayd related to us, Muḥammad ibn Ibrāhīm related to us, on the authority of his uncle al-'Abbās ibn 'Abdullah ibn Ma'bad, on the authority of Ibn Abbās, he said: Why was it revealed ﴿Indeed, We have granted you ˹O Prophet˺ abundant goodness﴾ the Messenger of Allah (P.B.U.H) [123/a] ascended the pulpit and recited it to the people, and when he came down they said, O Messenger of Allah, what is this that Allah has given you? He replied:

(It is a river in Paradise my Lord gave me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are long (like carrots).

They said: O Messenger of Allah, how sweet this bird is! He said:

Should I tell you something sweeter than it? They said: Yes, he said:

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(1) **[3659] The assessment of the reliability of the chain of transmitters:**
- Ṣaḥīḥ.

The authentication of Ḥadīth:
- Narrated by Imām Muslim in the Book of Prayer, Chapter: The argument of those who say: Basmalah is a verse from the beginning of every surah except Barā'ah (400).

"He who eats birds drinks water and wins Allah's pleasure." (1)

[3661] ʿAbdullah ibn Ḥamid ibn Muḥammad informed us, Muḥammad ibn Jaʾfar al-Maṭirī informed us, ʿAlī ibn Ḥarb related to us, Ibn Faḍīl related to us, ʿAtā related to us, on the authority of Muḥārib ibn Dithār, on the authority of Ibn ʿUmar, he said: The Prophet, peace be upon him said:

"Al-Kawthar is a river in paradise whose banks are made of gold and runs over pearls. Its water is whiter than milk and sweeter than honey." (2)

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(1) **[3660] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak due to the weakness of both Aḥmad ibn Al-Farrāj and Ayyūb ibn Suwayd. Also, Muḥammad ibn Ibrāhīm is unknown and the compiler's sheikh was not mentioned with Jarḥ or Taʾdīl.

The authentication of Ḥadīth:

- I did not find it from the Ḥadīth of Ibn ʿAbbās, and a similar Ḥadīth was narrated from the Ḥadīth of Anas ibn Mālik. It was narrated by Hanād in ((Zuhd)) 1/213 (137), and it was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/324 and its chain of narrators is Ṣaḥīḥ, and there is no reference to revelation. The surah and the ascension of the pulpit. And see beyond.

(2) **[3661] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, and neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and ʿAṭāʾ ibn as-Sāʾib, a truthful one, yet got confused, and Muḥammad ibn Faḍīl narrated from him after his confusion, but he was followed by Abū Al-Aḥwaṣ and Ḥammād ibn Zayd, and they narrated from him before the confusion, as it will be mentioned latter and the Ḥadīth is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It was reported by: Imām Aḥmad in ((Al-Musnad)) 2/179 (5332) ʿAlī ibn Ḥafṣ narrated to us, Warqqāʾ narrated to us, he said: ʿAṭāʾ said, on the authority of Muḥārib with it. Warqāʾ narrated on the authority of ʿAṭā after confusion. See: ((Tahdhīb Al-Tahdhīb)) by Ibn Ḥajar 4/133.
- It was narrated by At-Tirmidhī in the Book of Interpretation, Chapter: From Surat Al-Kawthar (3361) and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ. Similarly, Ibn Mājah narrated it in the Book of Asceticism, Chapter: The Description of Paradise (4334). Ibn Mukhallad remained in ((Juzʾ mā Ruwiya fī al-Ḥawḍ wa-al-Kawthar)) (40) (P. 100) within the book ((Marwīyāt Aṣ-Ṣaḥābah fī al-Ḥawḍ wa-al-Kawthar)). Likewise, Hanād narrated it in the book ((Az-Zuhd)) 1/208 (132). And Aṭ-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 30/324, and al-Baghawī in ((Maʾālim at-Tanzīl)) 8/558, all of them narrated from the path of Muḥammad ibn Faḍīl with it.
- Abū Ḥātim said: What Ibn Faḍīl narrated from him is wrong and confused.
- See: ((Al-Jarḥ wat-Taʿdīl)) by Ibn Abī Ḥātim 6/332. Its chain of transmission was

‘Ā’ishah (may Allah be pleased with her) said: Al-Kawthar is a river in paradise that gurgles in the basin. Put your fingers in your ears if you like to hear its murmur. Scholars believe that it refers to the basin itself and its description as described in interpretations and reports.

The Messenger of Allah (P.B.U.H) described his basin, saying:

Allah, peace and blessings be upon him, described his Al-Kawthar basin, and said:

(Its pebbles are red sapphire and green aquamarine, pearls and coral, and its sludge is musk of brass, and its soil is camphor), its water is whiter than milk, sweeter than honey, and colder than snow, it comes out of the root of Sidra, its width and its length is between the East and the West, its borders are saffron, and the domes of pearls and corals, whoever enters it is safe from drowning, no one drinks from it and is thirsty, and no one performs ablution from it [123/b] and is shaggy, in it are birds whose necks are like the necks of Carrots, Abū Bakr and ‘Umar, may Allah be pleased with them both, said that they are soft, so he said:

(The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O ‘Umar).

Another report says donkey imports will be plentiful in the basin.

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authenticated by Ibn Ḥajar in Fatḥ Al-Bārī 11/470.

- Narrated by Abū Dāwūd Aṭ-Ṭayālisī in ((Musnad)) p. 261 (1933), and Ad-Dārimī in ((As-Sunan)) (2879), both of them narrated it from Abū ʿAwānah on the authority of ʿAṭāʾ. Al-ʿAqīlī said: Abū ʿAwānah heard from him before and after he had confused, so he would not distinguish this from that.
- Ibn Ḥajar said in ((Tahdhīb al-Tahdhīb)) 4/132: So we learned that Abū ʿAwanah's narration on his authority includes everything that is reported during his confusion. Briefly quote. But Ḥammād ibn Zayd followed them on the authority of ʿAṭā. Narrated by Aḥmad in his ((Musnad)) 2/256 (5877) and Ibn Mukhallad stayed in his volume in Al-Ḥawḍ and Al-Kawthar (p. 100) (38), and Al-Ḥākim in ((Al-Mustadrak)) 3/625 and said: This Ḥadīth was narrated through an Ṣaḥīḥ chain of narrators, but they did not report it, and Ḥammād ibn Zayd was among those who narrated on the authority of ʿAṭā ibn as-Sāʾib before he got confused, and Abū Al-Aḥwaṣ followed them. Narrated by Hanād in the book ((Az-Zuhd)) 1/208 (132). The Ḥadīth is Ṣaḥīh, Allah willing. Al-Albānī graded it Ṣaḥīḥ in ((Ṣaḥīḥ Sunan At-Tirmidhī)) (2677).

[3662] Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn Ḥabīb during my recitation in the year three hundred and eighty-six, Abū ʿAbdullah Muḥammad ibn ʿAbdullah ibn Aḥmad aṣ-Ṣaffār al-Asfhānī, informed me. Abū ʿAbdullah al-ʿAmrī al-Kūfī informed me in Kūfah, Bishr ibn Dawūd al-Qurashī related to us, Mas'ūd ibn Sābūr related to us, on the authority of ʿAlī ibn ʿĀṣim, on the authority of Ḥamīd, Anas ibn Mālik reported the Messenger of Allah (P.B.U.H) as saying:

"My basin has four pillars, the first in the hand of Abu Bakr, the second in the hand of ʿUmar, the third in the hand of Uthmān, and the fourth in the hand of ʿAlī. So whoever favors Abū Bakr [124b] and dislikes ʿUmar, Abū Bakr will not give him water. (And whoever loved ʿUmar and hates Abū Bakr ʿUmar did not give him water, and he who loved Uthmān and hated ʿAlī was not watered by ʿUthmān, and he who spoke well of ʿAlī and hated Uthmān was not watered by ʿAlī, and he who speaks well of Abū Bakr has established the religion, and he who speaks well of ʿUmar clears the way, and he who speaks well of ʿUthmān has clarified the way, and he speaks well of ʿUthmān, he was enlightened by the light of Allah, and whoever speaks well of ʿAlī has clung to the most trustworthy handhold, and whoever speaks well of my companions is a believer, and whoever speaks ill of my companions is a hypocrite." (1)

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(1) **[3662] The assessment of the reliability of the chain of transmitters:**

- Weak, Ibrāhīm Al-ʿUmarī, and ʿAlī ibn ʿAṣim both are weak, and there are those whom I did not find.

The authentication of Ḥadīth:

- It was reported by Abū Bakr Al-Shafi'ī in the book ((Al-Ghaylāniyāt)) 1/106 (63). He said: Abū Ḥamzah Aḥmad ibn ʿAbdullah ibn Marwān Al-Marwazī narrated to us, narrated to us Dāwūd ibn Al-Ḥusayn Al-ʿAskarī, narrated to us Bishr ibn Dāwūd, on the authority of Shābūr with it, and from his path Ibn Al-Jawzī reported it in ((Al-ʿIlal Al-Mutanāhiyah)) 1/252, 408, and he said: This Ḥadīth includes anonymous people. Moreover, ʿAlī ibn ʿĀṣim said: It includes Yazīd ibn Hārūn: We used to declare him a liar.
- It was reported by Muḥib ad-Dīn aṭ-Ṭabarī in his book ((Riyadh an-Naḍirah fī Manāqib al-ʿAshrah)) 1/252, and Al-Qurṭubī in ((Al-Jāmi li Aḥkām al-Qur'ān)) 20/217, and he has a witness from the Ḥadīth of Ibn ʿAbbās and his wording: If it is the Day of Resurrection, Abū Bakr will be on one of the pillars of the Basin, ʿUmar on the second, ʿUthmān on the third, and ʿAlī on the fourth, so whoever hates one of them will not be given water by the others.
- It was narrated by Ibn Ḥibbān in ((Al-Majrūḥīn)) 1/116 in the biography of Ibrāhīm

Fiṭr ibn Khalīfah said: I asked ʿAṭā about al-Kawthar while we circumambulated the House, and he said a basin was given to the Messenger of Allah (P.B.U.H) in Paradise.

In addition, Ḥāmid narrated on Anas' authority, he said: We entered upon ʿUbaydullah ibn Ziyād while they were discussing [125/a] The basin, and he said: O Abū Ḥamzah, what do you say about the basin? Thus, I replied: I have never seen people like you battling over the basin until I saw you. I have left behind me an old woman. No one of them prays except she asks Allah to bring them water from the basin of the Messenger of Allah (P.B.U.H):

The poet expressed himself as follows:

O basin owner, who can get in touch with you?

And you are truly Your Lord's beloved.

Al-Kawthar refers to abundant goodness, while al-Ḥasan refers to the glorious Qur'an.

ʿIkrimah stated: It refers to the Prophethood and the Book. However, Muḥammad ibn Isḥāq said: It denotes the grievous matter, and he quoted a verse composed by Labīd:

And a friend of me we were grieving for losing

And at Radā' another great house.

Abū Bakr ibn ʿAyyāsh said and Yamān ibn Ri'ab said: Al-Kawthar refers to a large number [125/b] of companions and supporters. Ibn Kaysān stated: It is a word from the first book and its meaning is altruism.

Al-Kawthar says the Qur'an is facilitated and the laws are lightened.

According to Ja'far as-Sādiq: Al-Kawthar is a light in your heart that guides you to Me and cuts you off from others than Me. According to him, it means Intercession and Miracles multiplied by the people who answer your call.

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ibn ʿAbdullah Al-Maṣīṣī and he said: Whoever narrated with this chain of narration such as this text deserves to be included in the abandoned ones, and Ibn Al-Jawzī mentioned it in ((Al-ʿIlal Al-Mutanāhiyah)).

Hilāl ibn Yasāf said: It is the saying that there is no god but Allah and Muḥammad is the Messenger of Allah (P.B.U.H)

And it is said: It means understanding in religion, and it is said: The five prayers.

﴿So pray and sacrifice to your Lord ˹alone﴾ [Qur'ān: 108: 2]

Muhammad ibn Ka'b says people worship to others than Allah and sacrifice to others than Allah. This is for we have given you al-Kawthar, so do not sacrifice or offer your prayers to someone other than Me. ʿIkrimah, ʿAṭā and Qatādah said: Pray for your Lord the Eid prayer on the Day of Sacrifice and observe your rituals [126 / A].

Anas ibn Mālik said: The Prophet (P.B.U.H.) sacrificed before praying, so he was commanded to pray and then sacrifice.

Sa'īd ibn Jubayr and Mujāhid said: Pray for your Lord the obligatory morning prayer by gathering and sacrificing the body in Mina (), and some of them said: This verse was revealed on the day of Ḥudaybiyah when he was besieged. His companions prevented him from entering the House, so Allah Almighty commanded him to pray and sacrifice the animal, and to help.

[3663] ʿAbdullah ibn Ḥāmid informed us, Muḥammad ibn al-Ḥusayn informed us, Aḥmad ibn Yūsuf related to us, Ḥajjāj related to us, Ḥammād related to us, on the authority of ʿĀṣim al-Jaḥdarī, on the authority of his father, on the authority of ʿUqbah ibn Dhubayān, On the authority of ʿAlī ibn Abī Ṭālib (may Allah be pleased with him), that he said in this verse:

﴿So pray to your Lord and offer sacrifice to Him alone﴾ [Qur'ān 108: 2].

He said: He placed his right hand on his left forearm [126/b], then placed it on his chest. (1)

(1) **[3663] the assessment of the reliability of the chain of transmitters::**

- Its chain is weak; ʿUqbah ibn Dhubayān is unknown, and the narrator differed from him between Ḥammad ibn Salamah and Yazīd ibn Ziyād ibn Abī Al-Jaʿd.

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/326 from the way of Muḥammad ibn Ḥamīd, Abū Ṣāliḥ al-Khurasānī narrated to us, Ḥammād narrated it like the narration of the compiler, and he narrated it from the way of Ibn Ḥamīd,

[3664] Ibn Fanjawayh informed us, ʿAlī ibn Ibrāhīm ibn Aḥmad al-ʿAṭṭār informed us, ʿAbdullah ibn Muḥammad ibn ʿAbdul ʿAzīz related to us, Hāshim ibn al-Ḥārith al-Marwazī related to us, Muḥammad ibn Rabīʾah related to us, Yazīd ibn Ziyād ibn Abī al-Jaʿd, on the authority of al-Jaḥdarī, on the authority of ʿUqbah ibn Ẓahīr, on the authority of ʿAlī ibn Abī Ṭālib (may Allah be pleased with him) commented on Allah's statement:

﴿So pray to your Lord and offer sacrifice to Him alone﴾ [Qur'ān 108: 2] He said: Put the right hand over the left in prayer. (1)

[3665] ʿAbd al-Khāliq ibn ʿAlī ibn ʿAbd al-Khāliq informed us, Muḥammad ibn Aḥmad ibn Khanab informed us, Yaḥyá ibn Abī Ṭālib related to us, Yazīd ibn al-Ḥubāb informed us, Rawḥ ibn al-Musayyib related to us, ʿAmr ibn Mālik an-Nakrī informed me, on the authority of Abū al-Jawzā on the authority of Ibn ʿAbbās, regarding the saying of Allah Almighty:

﴿So pray to your Lord and offer sacrifice [to Him alone﴾ [Qur'ān 108: 2]

Mahrān narrated to us. And from the way of Ibn Bashar, ʿAbd al-Raḥman narrated to us, both of them narrated to us Ḥammād ibn Salamah, on the authority of ʿAṣim Al-Jaḥdarī, on the authority of ʿUqbah ibn Dhubayān, on the authority of his father, on the authority of ʿAlī, and this, if it is not a Taṣḥīf, then it is another confusion.

- Al-Ḥākim reported it in ((Al-Mustadrak)) 2/586 and from his path it was reported by Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 2/29 (2163), both of them narrated it from Ḥammād ibn Salamah on the authority of ʿAṣim Al-Jaḥdarī, on the authority of ʿUqbah ibn Ṣahbān on the authority of ʿAlī. Likewise, ʿUqbah ibn Ṣahbān reported it and Al-Bayhaqī reported it in Al-Bukhārī's narration in ((At-Tārīkh Al-Kabīr)) 6/437 as mentioned by the compiler, and see: the chain of transmission that follows.

(1) **[3664] The assessment of the reliability of the chain of transmitters:**

- Weak, ʿUqbah ibn Dhubayān is anonymous, and see the previous authentication.

The authentication of Ḥadīth:

- Narrated by Al-Bukhārī in ((At-Tārīkh Al-Kabīr)) 6/437, ʿAbd Al-Razzāq in ((Tafsīr Qur'ān)) 2/401, Aṭ-Ṭabarī in ((Jāmiʿ Al-Bayān)) 30/325, and Al-Daraqutnī in ((As-Sunan Al-Kubrá)) 1/285 (6). All of them narrated it from the path of Yazīd ibn Ziyād, and see the chain of transmission that preceded it, as it was narrated by Al-Ḥākim and Al-Bayhaqī. Ibn Kathīr graded it weak in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 14/481, where he said: This was narrated on the authority of ʿAlī and it is not Ṣaḥīḥ.

He said to place the right over the left in prayer upon sacrifice. (1)

This is indicated by:

[3666] ʻAbdullah [127/a] ibn Ḥāmid informed me (reading to him), Muḥammad ibn Jaʼfar related to us, ʻAlī ibn Ḥarb related to us, al-Muʼāfā ibn Dawūd related to us, Israel related to us, on the authority of Simāk ibn Ḥarb, on the authority of Qabīṣah ibn Hulb, on the authority of his father, he said: The Messenger of Allah used to strike with one of his hands on the other (during prayer). (2)

[3667] ʻAbdullah ibn Ḥāmid informed us, Makkī ibn ʻAbdān informed us, ʻAbdullah ibn Hāshim related to us, he said: ʻAbd al-Raḥmān related to us, Sufyān related to us, on the authority of Simāk, on the authority of Qabiṣah ibn Hulb, On the authority of his father, he said: I saw the Prophet (P.B.U.H) placing his right hand over his left during prayer. (3)

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(1) **[3665] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Rūḥ ibn Al-Musayyib, debatable. ʿAmr Ibn Mālik, al-Nakrī, is Ṣadūq yahim.

The authentication of Ḥadīth:
- Narrated by Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 2/31 (2168) via Zayd ibn Al-Ḥubāb

(2) **[3666] The assessment of the reliability of the chain of transmitters:**
- It includes al-Muʼāfá ibn Dāwūd, I did not find it, and Qabiṣah ibn Halab is acceptable, and the Ḥadīth is Ṣaḥīḥ with its witnesses.

The authentication of Ḥadīth:
- Narrated by Aḥmad in ((Musnad)) 6/298 (21464), and Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 22/165 (423). The Ḥadīth has witnesses, some of it will be mentioned by the compiler.

(3) **[3667] The assessment of the reliability of the chain of transmission:**
- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh. The Ḥadīth is Ṣaḥīḥ according to its witnesses.

The authentication of Ḥadīth:
- Narrated by Aḥmad in his ((Musnad)) 6/297 (21461). At-Tirmidhī narrated it in the Book of Prayer, Chapter: What came about placing the right over the left in prayer (252). Abu ʿĪsá said: The Ḥadīth of Hulb is a Ḥasan Ḥadīth, and this is acted upon by the people of knowledge among the companions of the Prophet (P.B.U.H), the followers and those after them.
- It was narrated by Ibn Mājah in the book Establishing Prayer and the Sunnah in which there is a chapter: Placing the right over the left in prayer (809), and the

ʻAbdullah ibn Ḥāmid said: Hulb is a nickname, and his name is Yazīd ibn Qanāfah.

[3668] ʻAbdullah ibn Ḥāmid informed us, Makkī ibn ʻAbdān informed us, Ibrāhīm ibn al-Ḥārith related to us, Yaḥyá ibn Abī Bakīr related to us, Zuhayr ibn Muʾāwiyah narrated to us, Abū Isḥāq narrated to us, on the authority of ʻAbdul-Jabbār ibn Wāʾil ibn Hājar, on the authority of Wael bin Hajar, he said [128/b]: I saw the Prophet (P.B.U.H) placing his right hand on the left in prayer close to the wrist, and raising his hands until they reached his ears. (1)

Ḥadīth of Wāʾil ibn Ḥajar and the Ḥadīth of ʿAbdullah ibn Masʿūd (P.B.U.H), were also mentioned, and the compiler will mention them.

- Ad-Daraqutnī narrated it in ((As-Sunan Al-Kubra)) 1/285 (7). And al-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 22/165 (424), and Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 2/29 (2160).
- The Ḥadīth was classified as Ḥasan by at-Tirmidhī as previously mentioned, and it was classified as Ṣaḥīḥ by Ibn ʿAbd al-Barr in ((al-Istīʾāb)) 4/110, and al-Albānī in ((Ṣaḥīḥ Sunan at-Tirmidhī)) (207) said: Ḥasan Sahih.
- The hadith, with its witnesses mentioned by al-Tirmidhī, and some of which will be mentioned by the compiler, is Ṣaḥīh323, God willing..

(1) [3668] The assessment of the reliability of the chain of transmitters:

- Its chain is weak, has two defects:
- The first: Zuhayr ibn Muʿāwiyah's hearing from Abū Isḥāq As-Sabiʾī was after he had confused, as stated by Abū Zurʾah in ((al-Jarḥ wat-Taʿdīl)) by Ibn Abī Ḥātim 3/588.
- The second: the interruption between ʿAbd al-Jabbār ibn Wāʿil and his father, as the Imams stated that he did not hear from him, as ((Tahdhīb al-Tahdhīb)) by Ibn Ḥajar 3/316.
- And the Ḥadīth is Ṣaḥīḥ from another way, as it will come in the authentication.

The authentication of Ḥadīth:

- Narrated by Imam Aḥmad in his ((Musnad)) 5/416 (18394) via Yaḥyá ibn Abī Bakīr, and ad-Dārimī in his ((Sunan)) (1277) from the path of Zuhayr ibn Muʿāwiyah in it. Imam Muslim narrated this Ḥadīth in the Book of Prayer, Chapter: Placing his right hand on the left (401) He said: Zuhayr ibn Ḥarb narrated to us, ʿAffān narrated to us, Hammām narrated to us, Muḥammad ibn Juḥādah narrated to us, ʿAbdul Jabbār narrated to us on the authority of Wāʾil, on the authority of ʿAlqamah on the authority of Wāʾil and their freed slave that they both narrated to him on the authority of his father, Wāʾil ibn Ḥajar, that he saw the Prophet (P.B.U.H)... the Ḥadīth. It was also narrated by Aḥmad in his ((Musnad)) 5/415 (18387). The Ḥadīth from this path is safe from both defects: From the confusion of Abū Isḥāq and from the transmission of ʿAbd al-Jabbār, and that is why Muslim reported it.

[3669] ʿAbdullah (ibn Ḥāmid) informed us, and Muḥammad ibn al-Ḥusayn informed us, Aḥmed ibn Yūsuf related to us, Ḥajjāj related to us, Hushaym related to us, on the authority of al-Ḥajjāj ibn Abī Zaynab as-Sulamī, Abū Zaynab as-Sulamī, Abū ʿUthmān an-Nahdī, on the authority of Ibn Mas'ūd, that the Prophet (P.B.U.H) saw a man while he was praying, placing his left hand on the right, so he removed the left from the right, and placed the right on the left. (1)

[3670] Abū Muḥammad al-Ḥasan ibn Aḥmad ibn Muḥammad ibn Alī al-Makhladī related to us, Abū al-Faḍl Yaʿqūb ibn Yūsuf ibn ʿAṣim an-Najarrī al-Faqīh informed us, al-Ḥasan ibn al-Faḍl al-Buṣranī related to us, Wahb ibn Ibrāhīm al-Rāzī related to us, Abū ʿAbdullah Isrā'īl ibn Hātim al-Marwazī related to us and he was trustworthy and reliable [128/a], Muqātil ibn Ḥayyān informed us, on the authority of Aṣbagh ibn Nabātah, on the authority of, on the authority of ʿAlī ibn Abī Ṭālib (may Allah be pleased with him), he said: When this surah was revealed:

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(1) **[3669] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including the compiler's sheikh and his sheikh, neither Jarḥ nor Taʿdīl was raised about both of them, and Ibn Abī Zaynab is Ṣadūq yet he makes a mistake.

The authentication of Ḥadīth:

- Narrated by Abū Dāwūd in the book of prayer, chapter: Putting the right hand over the left during prayer (755), and Al-Nasa'ī in the book of the opening, chapter: About the Imam if he sees a man placing his left hand over his right 2/126, and Ibn Mājah in the book establishing prayer and the Sunnah in It, chapter: Putting the right over the left in prayer (811), and in it Hāshim said: Al-Ḥajjāj ibn Abī Zaynab narrated to us, so the defect of Hāshim's Tadlīs was not found. Similarly, ad-Daraqutnī narrated it in ((As-Sunan al-Kubrá)) 1/286 (12), and the unknown man in the Ḥadīth, is ʿAbdullah ibn Masʿūd, as evidenced by the narrations of authentication the Ḥadīth.
- Al-ʿAqīlī said in ((Al-Ḍuʿfāʾ Al-Kabīr)) 1/382 after mentioning the Ḥadīth in the biography of Al-Ḥajjāj ibn Abī Zaynab: He is not followed up on it. And it has a witness from the Ḥadīth of Jābir ibn ʿAbdullah. It was narrated by Ad-Daraqutnī in ((As-Sunan Al-Kubrá)) 1/287 (13), and it was narrated by Ibn ʿUday in ((Al-Kāmil)) 2/530 in the biography of Al-Ḥajjāj ibn Abī Zaynab, and the Ḥadīth has a Ḥasan chain of transmission by Al-Ḥāfiz Ibn Ḥajar in ((Fatḥ Al-Bārī)) 2/224. It was classified as Ḥasan by Al-Albānī in ((Ṣaḥīḥ Sunan Abī Dāwūd)) (686).

﴿Indeed, We have granted you ˹O Prophet˺ abundant goodness. So pray and sacrifice to your Lord ˹alone﴾ [Qur'ān 108: 1-2]

The Prophet (P.B.U.H) said to Gabriel (Peace be upon them both):

(What is this sacrifice that my Lord commanded me to do?) He said: It is not a sacrifice, but He commands you if you utter the Takbīr in prayer to lift your hands when you utter Takbīr and when you bow, and when you raise your head from bowing, and when you prostrate, for it is our prayer and the prayer of the angels (who are in the seven heavens). And everything has an adornment, and the payer's adornment is to raise your hand at every Takbīrah). And the Messenger of Allah (P.B.U.H) said:

When I raised my hands in prayer, I asked: What does Istikānah mean? He replied: Did not you recite this verse?

﴿But they never humbled themselves to their Lord, nor appealed to Him﴾ [Qur'ān: 23: 76]

He said: Submission. (1) This view is indicated by:

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(1) **[3670] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak. It contains Al-Ḥasan ibn Al-Faḍl and Aṣbagh ibn Nabātah were Matrūk, and Isrā'īl ibn Ḥātim was accused by Ibn Ḥibbān as reporting unfamiliar narrations.

The authentication of Ḥadīth:

- It was narrated by Al-Ḥākim in ((Al-Mustadrak)) 2/586, and it was authenticated by Al-Dhahabī and followed by adh-Dhahabī in at-Talkhīs by saying: Isrā'īl used to narrate unfamiliar reports that cannot be relied upon and the most insignificant Shiite that is Matrūk by Al-Nasā'ī and through him:
- Al-Bayhaqī reported it in ((As-Sunan Al-Kubrá)) 2/75 (2357(.
- Similarly, Ibn Abī Ḥātim reported it from the path of Wahb ibn Ibrāhīm with it, as in ((Tafsīr al-Qur'ān al-'Aẓīm)) by Ibn Kathīr 14/481 and commented on it by saying: An extremely rejected Ḥadīth.
- In addition, Ibn Ḥibbān reported it in his book ((Al-Majrūhīīn)) 1/177-178. He said: Aḥmad ibn Muḥammad ibn Yaḥyá Ash-Shaḥām narrated to us in Al-Rayy. This report was narrated by 'Umar ibn Ṣubḥ, on the authority of Muqātil ibn Ḥayyān, and 'Umar ibn Subḥ he used to fabricate the Ḥadīth, so Isrā'īl ibn Ḥātim got him, so Muqātil ibn Ḥayyān narrated on his authority.
- It was recorded by Ibn Al-A'rābī in ((Mu'jam ash-Shuyūkh)) 2/227 Wahb ibn Ibrāhīm, with it.

[3671] ʻAbdullah ibn Ḥāmid al-Wazzān informed us, Aḥmad ibn Muḥammad ibn Yaḥyá ibn Bilāl informed us, Abū Zurʾah al-Rāzī related to us, Abd al-Jabbār ibn Saʾīd ibn Sulaymān ibn Nawfal ibn Musāḥiq al-ʻAmrī related to us, Ibn Abī Zināد related to us, on the authority of Mūsā ibn ʻUqbah, on the authority of ʻAbdullah ibn ʻAbdul Faḍl, on the authority of ʻAbd al-Raḥmān Al-Aʾraj, on the authority of Ubaydullah ibn Abī Rāfiʾ, on the authority of ʻAlī ibn Abī Ṭālib, may Allah be pleased with him, on the authority of the Messenger Allah (P.B.U.H), when he stood up for the obligatory prayer, he would say Takbīr, and raise his hands to the level of his shoulders, and he would do the same if he had finished his recitation, and he wanted to bow and he would do the same when he raises from bowing, and he would not raise his hands in any of his prayers while he was sitting. (1)

[3672] Ash-Sheikh aṣ-Ṣāliḥ Abū al-Ḥasan Aḥmad ibn Ibrāhīm ibn ʻAbdawyah ibn Sadūs al-ʻAbdūī (reading on him) informed us in Rajab in

(1) **[3671] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, neither Jarḥ nor Taʿdīl was raised about him. Similarly, it includes ʿAbd al-Jabbār ibn Saʿīd whom Al-ʿAqīlī said that he had a lot of Munkar narrations, except that his follower Sulaymān ibn Dāwūd Al-Hāshimī, and ʿAbdullah ibn Wahb al-Miṣrī were followed, as it will come later:

The authentication of Ḥadīth:

- Narrated by At-Tirmidhī in the Book of Invitations, chapter from it (3433), and he said: It is a Ḥasan and Ṣaḥīḥ Ḥadīth.
- It was narrated by Ibn Mājah in the book of establishing prayer and the Sunnah therein, chapter: Raising the hands when bowing and when raising his head from bowing (864). Both of them are from the path of Sulaymān ibn Dāwūd Al-Hāshimī on the authority of Ibn Abī Az-Zināد, and Sulaymān is trustworthy, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/384.
- It was narrated by Ibn Khuzaymah in his ((Ṣaḥīḥ)) 1/294 (584). In addition, Aṭ-Ṭaḥawī narrated it in ((Sharḥ Maʾānī al-Athār)) 1/222, both of them narrated it from ʿAbdullah ibn Wahb on the authority of Ibn Abū Az-Zināد, and ʿAbdullah ibn Wahb al-Miṣrī, a trustworthy narrator, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/545, so the Ḥadīth relies on Ibn Abī Al-Zināد and his Ḥadīth such as Al-Ḥasan. As Adh-Dhahabī said, except that he was followed by ʿAbd al-Mālik ibn ʿAbd al-Aziz ibn Jurayj, and he is trustworthy, as Ibn Khuzaymah narrated it in his ((Ṣaḥīḥ)) 1/306 (607), so he rises to the level of the Ṣaḥīh by virtue of another Ḥadīth, and Ibn Khuzaymah graded it Ṣaḥīḥ, and At-Tirmidhī said: Ḥasan Ṣaḥīḥ, Al-Albānī followed him in ((Ṣaḥīḥ Sunan At-Tirmidhī)) (2721).

the year eighty-four [130/a] and three hundred, Abū al-ʻAbbās Aḥmad ibn Muḥammad ibn told us Al-Azhar Al-Azharī and ʻAbdullah ibn Yaḥyá ibn Mahrān al-Mudhakkir informed us: We heard Abū Ismāʾīl al-Tirmidhī.

[3673] Abū Muḥammad al-Makhladī informed us, Abū Muḥammad ʻAbdullah ibn Yaḥyá ibn Aḥmad al-Mudhakkir informed us, Abū Ismāʾīl Muḥammad ibn Ismāʾīl as-Sulamī related to us: I prayed behind ʻĀrim the father of an-Naʾmān, and I saw him raising his hands when he initiated the prayer, and when he bowed and when he raised his head from bowing, so I said to him: What is this? He replied: I prayed behind Ḥammād ibn Zayd, and I saw him raising his hands when he initiated the prayer, and when he bowed and when he raised his head from prayer, so I said to him: What is this? He said: I prayed behind Ayyūb Al-Sikhtiyānī and I witnessed him raising his hands when he started the prayer, when he bowed, and when he raised his head from it, and I said [130/b] to him: What is this? He said: I prayed behind (ʻAṭāʾ ibn Abī Rabāh) and I saw him raising his hands when he started the prayer, and when he bowed, and when he raised his head from bowing, I said to him: What is this? He said: I prayed behind ʻAbdullah bin Az-Zubayr and I saw him raising his hands when he started the prayer, when he bent, and when he lifted his head from the prayer, and I replied to him: What is this? And when he raised his head from bowing, I asked him: What is this? He said: I prayed behind the Messenger of Allah (P.B.U.H) and I observed him lifting his hands when he initiated the prayer, when he kneeled, and when he lifted his head from the bowing down. (1)

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(1) **[3672- 3673] The assessment of the reliability of the chain of transmitters:**

- Weak, Abū Al-ʾAbbās Aḥmad ibn Muḥammad ibn Al-Azhar Al-Azharī is Munkar in Ḥadīth, and ʿAbdullah ibn Yaḥyá Al-Mudhakkar, I did not find him. Similarly it was reported from another route, his men are trustworthy.

The authentication of Ḥadīth:

- Narrated by Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 2/73 (2349), he said: Abū ʿAbdullah Al-Ḥāfiẓ narrated to us, Abū ʿAbdullah Muḥammad ibn ʿAbdullah Al-Saffār az-Zāhid narrated to us, dictating from the origin of his book, he said: Abū Ismāʿīl Muḥammad ibn Isḥāq as-Sulamī said: I prayed behind Abī an-Nuʿmān Muḥammad ibn al-Faḍl, and he raised his hands when he opened the prayer and when he bowed... Ḥadīth.

[3674] ʿAqīl (ibn Muḥammad al-Faqīh) related to me, al-Muʾāfā (ibn Zakariyā) informed us, Muḥammad ibn Jarīr related to us, Abū Kurayb (131/a) related to us, Wakīʾ related to us, on the authority of Isrāʾīl, on the authority of Jābir that Abū Jaʾfar commented on the verse:

{So pray and sacrifice to your Lord ˹alone} [Qurʾān 108: 2], as if saying: He raises his hands the first time he utters Takbīr at the opening up to the upper part of the chest. (1)

[3675] Muḥammad ibn Abdūs informed us, Muḥammad ibn Yaʾqūb related to us, Muḥammad ibn al-Jahm related to us, al-Farrāʾ related to us: It is said: {So pray and sacrifice to your Lord ˹alone} [Qurʾān: 108: 2] that is, turn your chest towards the Qiblah. I heard some Arabs say: Our homes are next to each other.

Some of the Banū Asad recited to me:

Abā Ḥakam, you are not a combatant uncle

And the master of al-Abu's people? (2)

This view is held by aḍ-Ḍaḥāk and al-Kalbī.

- Al-Bayhaqī said: Its narrators are trustworthy.
- Raising the hands in the mentioned places is proven on the authority of the Prophet (P.B.U.H). 736, 737), and ((Ṣaḥīḥ Muslim)) in the Book of Prayer, the chapter on the desirability of raising the hands up to the shoulders with the opening Takbīr and bowing, and in rising from bowing (390, 391).

(1) **[3674] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Jābir ibn Yazīd Al-Jaʾfī, weak, and neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh..

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/326 and from his path the compiler reported it.

(2) **[3675] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and the rest of his narrators are trustworthy.

The authentication of Ḥadīth:

- ((Maʾānī al-Qurʾān)) by Al-Farrāʾ 3/296, and it was transmitted by Aṭ-Ṭabarī in ((Jāmiʿ Al-Bayān)) 30/328.

Wāṣil ibn as-Sā'ib said: I asked ʻAṭā about His saying, may He be glorified and exalted be glorified: {And sacrifice}, and he said: The Messenger of Allah (P.B.U.H) was commanded to sit evenly between the two prostrations, so that his throat appears.

According to Sulaymān at-Taymī: It means: Raise your hand [131/b] in supplication up to your upper chest.

Dhul-Nūn stated that it meant "Slay your desires in your heart!".

Concerning his statement,

﴿Only the one who hates you is truly cut off from goodness﴾

[Qur'ān 108: 3]

In other words, your enemy is the lesser, the disgraced, and the cut off. This verse was revealed in al-ʻĀṣ ibn Wā'īl.

Shimr ibn ʻAṭiyyah said: It was revealed in ʻUqbah ibn Abī Mu'ayṭ.

ʻIkrimah reported ibn ʻAbbās as saying: It was revealed about Ka'b ibn Al-Ashraf and a group of Quraysh. When Ka'b came to Mecca, Quraysh said to him: We are the people of Siqāyah (supply water to the pilgrims) and as-Sadānah (custodians of the House), and you are the master of the people of Madinah, so are we better or this one who is cut from his people? Referring to Muḥammad (P.B.U.H), he stated: Rather, you are better than him, so it was revealed in Ka'b ibn al-Ashraf:

﴿Have you ˹O Prophet˺ not seen those who were given a portion of the Scriptures…..﴾[Qur'ān 4: 51].

And it was revealed about those who said to the Prophet (P.B.U.H): The one who is cut off.

﴿Only the one who hates you is truly cut off from goodness﴾

[Qur'ān 108: 3].

Meaning: Cut off from all good. Al-Junayd said: That is, one who is cut off from [132/a] gains hope in you.

(Al-Kafirūn) The disbelievers

Surat al-Kafirūn is revealed in Mecca. It is composed of ninety-four letters, twenty-six words, and six verses.

[3676] Abū al-Ḥasan Muḥammad ibn al-Qāsim ibn Aḥmad informed me while I was reading to him, Abū Muḥammad ʻAbdullah ibn Aḥmad ibn Jaʾfar informed us, Abū ʻAmr al-Ḥarashī informed us, Isḥāq ibn Ibrāhīm related to us, Yaʾqūb ibn Ḥāmid related to us, Ismāʾīl ibn Dawūd related to us, on the authority of Sulaymān ibn Bilāl, on the authority of Abū Ḥasan, on the authority of al-Ḥakam ibn ʻAbdullah ibn Saʾd that Muḥammad ibn Saʾīd ibn Jubayr ibn Muṭʾim (narrated to them that he heard Jubayr ibn Muṭʾim (may Allah be pleased with him) saying: The Messenger of Allah (P.B.U.H) said to me: (Would you like to be, O Jubayr, when you set out on a journey, one of the most perfect of your companions in appearance, and the most of them in provision[132/b], he said: I said: "Yes, may my father and mother be sacrificed for you, O Messenger of Allah." He said: "Then recite these five chapters:

{Say, ˹O Prophet,˺ ﴿O you disbelievers!﴾, [Qurʾān: 108: 1]

﴿When Allah's ˹ultimate˺ help comes and the victory ˹over Mecca is achieved﴾ Qurʾān: 110: 1],

{Say, ˹O Prophet,˺﴿He is Allah—One ˹and Indivisible} [Qurʾān 112: 1],

{Say, ˹O Prophet,˺ ﴿I seek refuge in the Lord of the daybreak﴾, [Qurʾān: 113: 1]

{Say, ˹O Prophet,˺ ﴿I seek refuge in the Lord of humankind﴾ [Qurʾān: 114: 1],

And open your recitation in the name of Allah, the Most Gracious, the Most Merciful (and end it).

Jubayr said: I was not very wealthy, and I traveled with whoever Allah wished me to travel with on a journey. So I would be the finest of them in appearance and the least of them in provision. Since Allah's Messenger (P.B.U.H) taught me these surahs, I started reciting them. Until I return from

my travels, I will be among the finest in appearance and provision. (1)

[3677] Abū al-ʿAbbās al-Salīṭī informed us, Abū Ḥāmid ibn al-Sharqī informed us, Aḥmed ibn Yūsuf related to us, ʿAbd al-Razzāq and Muḥammad ibn Yūsuf related to us, [133/a] Sufyan related to us, on the authority of Abū Isḥāq, on the authority of Farwah ibn Nawfal al-Ashja'ī, tracing it to the Messenger of Allah (P.B.U.H) that he said to someone:

(Recite when you sleep: {Say, O disbelievers} for it is a disavowal from polytheism. (2)

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(1) **[3676] The assessment of the reliability of the chain of transmitters:**

- It is very weak, including al-Ḥakam ibn ʿAbdullah ibn Saʿd, Matrūk, and accused of lying, and in it Ismāʿīl ibn Dāwūd al-Mukhāriqī, the Ḥadīth is very weak, and in its chain of narrators is someone I did not find.

The authentication of Ḥadīth:

- It was narrated by Abū Yaʿlá in ((Musnad)) 13/414 (7419), from the narration of Muḥammad ibn Jubayr on the authority of his father, and Al-Haythamī mentioned it in ((Majmaʿ Az-Zawāʾid)) 10/133 and he said: It was narrated by Abū Yaʿlá and it includes those whom I did not know.

(2) **[3677] The assessment of the reliability of the chain of transmitters:**

- Mursal and the Ḥadīth came from different chains of transmission with Ṣaḥīḥ chain of transmission, as will be stated below in the authentication.

The authentication of Ḥadīth:

- It was narrated by An-Nasā'ī in ((Al-Sunan Al-Kubra)) 6/200 (10640), and Abū Yaʿlá in ((Musnad)) 3/169. The one who authenticated it said: Its chain of transmission is weak due to its interruption.
- It was narrated by Ibn Ḥibbān in ((Ath-Thiqāt)) 3/330 in the biography of Farwah ibn Nawfal from the path of ʿAbdul ʿAzīz ibn Muslim and his illusion.
- Furthermore, the Ḥadīth came connected to the narration of Farwah ibn Nawfal on the authority of his father.
- Narrated by At-Tirmidhī in the book of invitations (3403), and he said: This is more correct. He also said: Zuhayr narrated this Ḥadīth on the authority of Abū Isḥāq on the authority of Farwah ibn Nawfal on the authority of his father on the authority of the Prophet (P.B.U.H), in a similar manner, and this is more similar and more correct than the Ḥadīth of Shu'bah.
- It was narrated by Aḥmad in ((Musnad)) 6/637 (23295), An-Nasā'ī in ((Al-Sunan Al-Kubra)) 6/200 (10637), and Abū ʿUbayd in ((Faḍā'il Al-Qur'ān)) (p. 264). And Abū Dāwūd in the book of Adab (good manners), chapter: What to say when sleeping (5055). Ad-Dārimī in ((As-Sunan)) (3470). Similarly, Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 3/70 (790) Al-Arna'ūt said: Its chain of transmission is

[3678] Abū ʿAmr Aḥmad ibn Ubayy al-Furātī informed us, Manṣūr ibn Muḥammad informed us, Muḥammad ibn Ayyūb related to us, al-Qa'nabī related to us, Salamah ibn Wardān related to us, he said: I heard Anas saying: The Messenger of Allah (P.B.U.H) said: {Say, O disbelievers} is **equivalent to the quarter of the Qur'ān.** (1)

Ṣaḥīḥ according to the conditions of Al-Ṣaḥīḥ.

- Al-Ḥākim narrated it in ((Al-Mustadrak)) 2/587 and said: This is a Ḥadīth whose chain of transmission is Ṣāḥīḥ, but they did not report it, and Adh-Dhahabī agreed with him.
- It was narrated by Farwah on the authority of Jabalah ibn Ḥārithah: It was narrated by An-Nasā'ī in ((As-Sunan Al-Kubrá)) 6/200 (10636), Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 2/287 (2195), and Al-Haythamī said in ((Majmaʿ Az-Zawāʾid)) 10/ 124: His men are reliable.
- The Ḥadīth is Ṣaḥīḥ. It was authenticated by At-Tirmidhī, Ibn Ḥibbān, Al-Ḥākim and Adh-Dhahabī as previously mentioned, and Al-Albānī graded it Ṣaḥīḥ in ((Ṣaḥīḥ Sunan Abī Dāwūd)) (4227).

(1) **[3678] The assessment of the reliability of the chain of transmitters:**

- Weak, due to the weakness of Salamah ibn Wardān, and the sheikh of the compiler was not mentioned with Jarḥ or Taʿdīl, and the Ḥadīth with its witnesses is Ḥasan.

The authentication of Ḥadīth:

- It was narrated by Ibn Al-Ḍurays in ((Faḍā'il al-Qur'ān)) (P. 126 (297) and from his chain of transmission it was reported by the author.
- It was narrated by Imām Aḥmad in ((Musnad)) 4/92 (12896). And At-Tirmidhī in the Book of Virtues of the Qur'ān, Chapter: What came in {When the earth is shaken} [Qur'ān: 99: 1](2895) and he said: A Ḥasan Ḥadīth. And Ibn ʿUday in ((Al-Kāmil)) 4/358 in the biography of Salamah ibn Wardān. All of them reported it from the path of Salamah ibn Wardān with the wording: that the Messenger of Allah (P.B.U.H), said to a man of his companions: ((Did you get married, O so-and-so? He said: No, by Allah, O Messenger of Allah, and I do not have anything to marry with. He said: Don't you have { Say, ˹O Prophet,˺ "He is Allah—One ˹and Indivisible} [Qur'ān: 112: 1] He said: Yes, he said: A third of the Qur'ān He said: Do you not have { When Allah's ˹ultimate˺ help comes and the victory ˹over Mecca is achieved} [Qur'ān: 110-1] He said: Yes, he said: A quarter of the Qur'ān He said: Do you not have {Say, ˹O Prophet,˺ "O you disbelievers!? [Qur'ān: 109: 1] He said: Do you not have {When the earth is shaken} [Qur'ān: 99: 1]However, his saying {Say, ˹O Prophet,˺ "O you disbelievers!} [Qur'ān: 109: 1] is equivalent to a quarter of the Qur'ān, has witnesses that elevate it to the degree of Ḥasan:
- The first: From the Ḥadīth of Ibn ʿUmar narrated by Al-Ḥākim in ((Al-Mustadrak)) 1/754, and he said: Ṣaḥīḥ, and Adh-Dhahabī followed it by saying: Rather, Jaʿfar ibn Maysarah is extremely rejected in Ḥadīth according to Abū Ḥātim and Ghassān was graded it weak.

[3679] Muḥammad ibn al-Qāsim al-Faqīh informed us, Muḥammad ibn Yazīd al-Mu'addal related to us, Abū Yaḥyá al-Bazāz related to us, Muḥammad ibn Manṣūr related to us, Muḥammad ibn ʿImrān ibn Abī Laylá related to us, my father related to me, on the authority of Mujālid, on the authority of al-Ḥajjāj ibn ʿAbdullah, on the authority of Abū al-Khalīl, on the authority of Zirr ibn Ḥubaysh, on the authority of Ubayy ibn Ka'b that he said: The Messenger of Allah (P.B.U.H): **(Whoever recites** Surah {Say, O disbelievers} **[133/b], it is as if he has recited the quarter of the Qur'ān, and the rebellious devils will depart from him, and he will be innocent of polytheism, and he will be protected from the greatest fear.** And Allah's Messenger said:

(Tell your children to recite it when they sleep, so nothing is exposed). (1)

According to ibn ʿAbbās: There is no surah in the Qur'ān that is more severe to Satan's anger than this one. This is because it observes monotheism and rejects polytheism.

In the name of Allah, the Most Gracious, the Most Merciful

Qur'ān: 109: 1 Allah (May He be glorified and exalted) said:

{Say, ˹O Prophet,˺ ﴿O you disbelievers!﴾

Up to the end of the surah, it was revealed in a group of Quraysh, including Al-Ḥārith ibn Qays as-Sahmī, al-ʿĀṣ ibn Wā'il, al-Walīd ibn al-Mughirah,

- Al-Ṭabarānī narrated it in ((Al-Muʿjam Al-Kabīr)) 12/405 (13493), and in it ʿUbaydullah ibn Zahr and Layth ibn Abī Sulaym are weak.
- The second: From the Ḥadīth of Saʿd ibn Abī Waqqās, narrated by al-Ṭabarānī in ((Al-Muʿjam aṣ-Ṣaghīr)) 1/114. Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 7/146: There are those whom I did not know.
- The third: From the Ḥadīth of Ibn ʿAbbās, the authentication of Ḥadīth was previously mentioned.
- Al-Albānī said in ((Silsilat al-Aḥādīth aṣ-Ṣaḥīḥah)) (586): The Ḥadīth is Ḥasan in all its ways. The reason why this surah is equivalent to a quarter of the Qur'ān was mentioned by Al-Khāzin in ((Lubāb at-Taʾwīl)) 4/485, so review it if you wish.

(1) **[3679] The assessment of the reliability of the chain of transmitters:**
- Mawḍūʿ.

The authentication of Ḥadīth:
- It has already been mentioned.

Al-Aswad ibn ʿAbd Yaghūth az-Zuhrī, al-Aswad ibn al-Muṭṭalib ibn Asad [134/a], and Umayyah ibn Khalaf. They said: O Muḥammad Come, follow our religion, and we follow your religion, and we share with you in all of our affairs, you worship our gods for a year, and we worship your God for a year, so if what you came was better than what we had in our hands, we would have shared it with you and we would have taken our share of it, and if what was in our hands was better than what is in your hand, you would have shared in it. The Prophet (P.B.U.H) said: God forbid, I associate other partners with Him.

They said: So accept some of our gods, we believe in you and worship your God, and he said: Until I see what comes from my Lord. Allah (May He be glorified and exalted) revealed:

{Say, ˹O Prophet,˺ ﴿O you disbelievers!﴾ [Qur'ān: 109: 1], up to the end of the Surah, so he stood up and recited it to them until he finished the Surah. So they despaired at [134 / b], so they attacked him and his companions.

As for the repetition of the words, the verse means:

Qur'ān 109: 2 ﴿I do not worship what you worship﴾, immediately.

Qur'ān 109: 3 ﴿Nor do you worship what I worship﴾, meaning: immediately.

Qur'ān 109: 4 ﴿I will never worship what you worship﴾, meaning: In the future.

Qur'ān 109: 5 ﴿Nor will you ever worship what I worship}, refers to the future.

This is an address for those Allah Almighty knew they would not believe.

Most of the scholars of Semantic (Ahlul Ma'ānī) stated that the Qur'ān was revealed in the tongue of the Arabs, and according to their discourse, and among their ways is repetition in order to emphasize and make it clear, just as their ways are (abbreviation) in order to ease shortening the words, because the proficiency of the speaker and the orator and his departure from one thing to another is better than confining to one thing in the first place. Allah Almighty said:

﴿Then which of your Lord's favours will you both deny?﴾ [Qur'ān: 55: 55] and He said as well:

﴿Woe to the deniers!﴾ [Qur'ān:77:24]

In more than one place in one surah, and He said:

﴿But no! You will soon come to know* Again, no! You will soon come to know﴾[Qur'ān: 102: 3-4], and He said:

{What will make you realize what Judgment Day is?* Again, what will make you realize what Judgment Day is?} [Qur'ān 82: 17-18]

And He said:

﴿So, surely with hardship comes ease. Surely with ˹that˺ hardship comes ˹more˺ ease﴾ [Qur'ān: 94: 5-6]

All of this is intended to confirm, and someone might say throw, throw, hurry, hurry. From it is the hadith that the Messenger of Allah (P.B.U.H) ascended from the pulpit one day and said:

(The Banū Makhzūm asked permission to marry their girl to 'Alī, so I don't give permission, then I give permission, because Fāṭimah is a part of me who is pleased with what pleases me, and displeases her with what displeases me).

Here is what the poet said.

Would you please ask the Kindah crowds?

The day they turned away, where are we?

Another said:

[135/B] Oh 'Alqamah, oh 'Alqamah, oh 'Alqamah

Tamīm is the most generous of them all and the most generous of them all.

In several verses of this poem, he said: "Abū al-Ḥasan al-Qasīm ibn Ḥabīb recited to me, Abū al-Qasīm 'Abd al-Raḥmān ibn al-Muẓaffar al-Anbarī recited to me, Abū Bakr Muḥammad ibn Ahmad al-Qāsim al-Anbārī recited **to me for some Arab women.**

Men say marry her so she might

You acknowledge and are satisfied with a husband

So I was hidden in the soul that is not without it

Please, the truth is the best statement

After my cousin, the master of the people, Mālik

I got married to a bitter and weary husband

[136/a] His companions told me that Malik

He was so sharp as the two blades and glitter

And his companions told me that Malik

He stayed and called his companions to depart

And his companions told me that Malik

Is generous with what he has, not stingy

Al-Qutaybī said: There is another aspect to it, which is that the Quraysh replied: If it pleases you that we enter into your religion in general, then enter into our religion in general, so this surah was revealed. Therefore, these words were repeated at different times. And he said: There is another aspect to it, that the Qur'ān was revealed after another, verse after verse. It is as if they asked: Worship our deity for a year, so Allah replied: speak to them:

﴿I do not worship what you worship﴾ [Qur'ān: 109: 2] [136/b]

Then they said: Accept some of our gods, so Allah Almighty revealed:

﴿Nor do you worship what I worship*I will never worship what you worship﴾[Qur'ān: 109: 3-4]

Qur'ān: 109: 6 ﴿You have your way﴾, referring to polytheism, ﴿and I have my Way.﴾, that is Islam.

As a result of the sword verse, this verse has been abrogated. (1)

(1) See: ((An-Nāsikh wal Mansūkh)) by Hibatullah ibn Salamah Al-Muqri' (p. 161), "Nawāsikh Al-Qur'ān" by Ibn Al-Jawzī (p. 470), ((Ma'ānī al-Qur'ān)) by Az-Zajjāj 5/371, ((Maʿālim At-Tanzīl)) by Al-Baghawī 8 / 564, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/254, ((Al-Jāmiʿ li-Aḥkām al-Qur'ān)) by Al-Qurṭubī 20/229.
- I said: This verse does not contradict it with the sword verse; There is no room for saying that it is abrogated, because combining them is possible, and it is not possible to say that it is abrogated except after it is not possible to combine the two verses. And the meaning of the verse is as Aṭ-Ṭabarī said: {You have your way} [Qur'ān:

The people of Medina and Īsā ibn ʻUmar recited {Waliaya Dīn} with Fatḥah of Yāʾ, and likewise Ḥafṣ narrated on the authority of ʻAṣim on the authority of the people of the Levant. However, the other reciters read it with Sukūn of it, and Abū Ḥātim said: It is optional.

109: 6] so do not leave it ever, because He sealed upon and decreed that you do not abandon it, and that you will die on it, {I have my way} [Qurʾān: 109: 6] which I am upon, I will never leave it, because it was predestined in Allah's knowledge that I will never abandon it.

- Ibn al-Qayyim said in ((Badāʾiʿ al-Fawāʾid)) 1/127: Some people made mistakes in this surah and thought that it was abrogated by the verse of the sword because they believed that this verse necessitated affirming their religion for them. Others thought that it is specific to those who affirm their religion, and they are the People of the Book. However, both sayings are purely wrong. There is no abrogation or specification in the surah, rather it is Muḥkam (what is firmly fixed) and its generality is a preserved text, and it is one of the surahs in which it is impossible for abrogation to enter into its content, because the rules of monotheism agreed upon by the call of the messengers are impossible for abrogation to enter into it, and this surah has dedicated monotheism... Then he went on at length to report that. As-Suyūṭī responded in ((Al-Itqān)) 4/1452 to those who said that it was abrogated and decided that it was Muḥkam.

Surat an-Naṣar (the victory)

Surat an-Naṣr is revealed in Medina. It consists of seventy-seven letters, nineteen words, and three verses.

[3681] Abū al-Ḥusayn al-Khabbāzī al-Muqrī' informed me more than once, the Imam Abū Bakr al-Ismā'īlī al-Jurjāni and Abū al-Sheikh al-Ḥāfiz al-Aṣbahānī informed : Abū Isḥāq Ibrāhīm ibn Sharīk [137/b] informed us, Abū 'Abdullah Al-Yarbū'ī related to us, Sallām (ibn Sulaym) related to us, Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abū Umamah, Ubayy ibn Ka'b reported the Messenger of Allah (P.B.U.H) as saying: Bin Ka`b, he said: The (Whoever recites Surat Al-Fatḥ, it is as if he witnessed the conquest of Mecca with the Prophet Muḥammad (P.B.U.H). (1)

In the name of Allah, the Most Gracious, the Most Merciful

Qur'ān 103: ﴿When Allah's ˹ultimate˺ help comes and Mecca is defeated﴾

Over those who are hostile to you and enmity with you ﴿and the victory ˹over Mecca﴾

Yamān said: It refers to the conquest of cities and palaces, and most commentators said: Mecca.

And his story was according to what Muhammad ibn Ishāq ibn Yasār and the biographers, that the Messenger of Allah (P.B.U.H), when he reconciled with Quraysh in the year of Ḥudaybiyah, was among the conditions they stipulated: that he would like to enter the covenant of the Messenger of Allah [137 / b] (P.B.U.H) he who would like to enter the covenant of Quraysh, entered in it, so Banū Bakr entered into the contract of Quraysh, and Khuzā'ah

(1) **[3681] The assessment of the reliability of the chain of transmitters:**
- Mawḍū`.
The authentication of Ḥadīth:
- It was previously mentioned at the beginning of the Surahs.

entered into the covenant of the Messenger of Allah (P.B.U.H) and there was an ancient evil between them, and it was the reason that aroused enmity between Bakr and Khuzā'ah that a man from Belḥaḍramī called Mālik ibn ʻImād went out as a trader, and when he entered the land of Khuzā'ah, they attacked him and killed him, so Khuzā'ah attacked the Banu Al-Aswad ibn Razan ad-Daylī, who were the nobles of Bakr and killed them in Arafah at the statues of the sanctuary.

So while the Banū Bakr and Khuzā'ah are on that of evil; Islam confined them, and people became preoccupied with it, so when the treaty of Al-Ḥudaybiyah was concluded, and that truce took place, the Banū [138 / A] Ad-Dayl from the Banū Bakr from Khuzā'ah took advantage of it, so they wanted to strike them (revenge) with those groups who struck the Banū al-Aswad ibn Razan, so Nawfal ibn Mu'āwiyah ad-Daylī went out with the Banu ad-Daylī , and he was their leader at that time (and not all of the Banu Bakr followed him) until the house of Khuzā'ah while they were at al-Watīr

The truce having been concluded, the Ban al-Dīl of the Banū Bakr took advantage of it against Khuzā'ah. To retaliate against the sons of al-Aswad ibn Razn they wanted to kill the Khuzā'ah persons who had killed their men. Nawfal ibn Mu'awiyah ad-Dīl set out with the Banū al- (at that time he was leader of the Banū al-Dīl, though not all the Band Bakr followed him). He raided Khuzā'ah while the latter were watering

Place of al-Watīr, and they killed a man [of the Khuzā'ah). They tried to drive each other away and fought. Quraysh aided the Banū Bakr with weapons, and some Quraysh members fought on their side under cover of darkness until they drove Khuzā'ah into the sacred territory.

Among the Quraysh members who helped the Band Bakr against Khuzā'ah that night, concealing their identity, were Ṣafwān ibn Umayyah, ʻIkrimah ibn Abī Jahl, Suhayl ibn ʻAmr, and others, along with their slaves.

When they reached the sacred territory, the Banū Bakr said: "Nawfal, we have entered the sacred territory. Be mindful of your God! Be mindful of

your God!" To which he replied blasphemously: "Today he Banū Bakr, take your revenge! By my life, you steal my sacred territory; will you not take your revenge on it?"

Khuzā'ah entered Mecca, took refuge in Budayl's house

Ibn Warqā' al-Khuzā'ī and the house of one of their freed slaves was named

Rāfi'. When Quraysh leagued together [with Banu Bakr] against

Khuzā'ah and killed some of their men, breaking the treaty and

Covenant that existed between them and Allah's Messenger

Violating the Khuzā'ah, who had a pact and treaty with him, 'Amr ibn Sālim al-Khuzā'ī, one of the Banu Ka'b, turned to the Messenger of Allah in Medina. This was one of the factors that led to Mecca's conquest. 'Amr stood before the Messenger of Allah while he was in the mosque sitting among the people, and he

Recited:

O God, I will remind Muḥammad

Of the venerable alliance of our father and his father.

Parents were we, and you were a child.) By this he was saying that they had killed them after they became Muslims.) When the Messenger of Allah heard this, he said, "You have received help, Amr ibn Salīm!" Then a cloud appeared to the Messenger of God in the sky, and he said, "This cloud

Signals the beginning of help for the Banu Ka'b." Then Budayl b. Warqa' set out with a group of men from Khuzā'ah. They came to the Messenger of Allah in Medina and told him what had befallen them and how Quraysh had backed the Banū Bakr against them; then they departed to return to Mecca. The Messenger of Allah told them, "I think you will see Abū

Sufyān come to strengthen the pact and extend the term." As Budayl ibn Warqā' and his companions traveled, they met Abū Sufyān at 'Usfān: Quraysh had sent him to the Messenger of Allah to strengthen the pact and extend the term, for they had become fearful of what they had done. When Abū Sufyān

met Budayl, he said, "Where have you come from, Budayl?"-for he guessed that he had been to the Messenger of Allah. Budayl said, "I traveled with the Khuzā'ah along this shore and the bottom of this valley."

Abu Sufyan asked, "Didn't you speak to Muhammad?" "No."

He replied. When Budayl set out for Mecca, Abu Sufyan said, "If he traveled to Medina, he would have fed his camel date pits there." So he came to the place where his camel had rested, picked up some of its droppings, crumbled them, and saw date pits in them. "I swear by Allah," he said, "Budayl came to Muhammad!" Abu Sufyan then went to Allah's Messenger in Medina. Abu Sufyan [first] visited his own daughter, Umm Ḥabībah Abi Sufyan 689 When he was about to sit on the bed of the

The Messenger of Allah folded it up to stop him. He said, "My daughter, by God, I don't know whether you think I am too good for this bed or you think it is too good for me." She said: "It is the bed of the Messenger of God, and you are an unclean polytheist. I did not want you to sit on the bed of the Messenger of God." He said, "My daughter, by God, evil came over you after you left me." Afterward, he went out and came to the Messenger of God. He spoke to him, but the Messenger of God did not reply. Then he referred to Abu Bakr and asked him to speak to Allah's Messenger for him. However, Abu Bakr said, "I will not do it." Then he came to ʿUmar ibn al-Khaṭṭāb and his way to him. ʿUmar said: "I will intercede for you with the Messenger of Allah! By Allah, if I found only ant grubs [to eat], I would fight you!" Abu Sufyan then left and returned to see ʿAlī ibn Abī Ṭālib. Fāṭimah, the daughter of Allah's Messenger, was with him. With her was al-Ḥasan ibn ʿAlī, a young child crawling before her. Abu Sufyan said: "All of you are the closest of the men to me in kinship and the closest in relationship. I have come with a request, and I will not go back empty-handed as I came. Intercede for us with the Messenger of Allah!" He said:

"Woe to you, Abū Sufyān. By Allah, the Messenger of Allah has determined on a matter about which we cannot speak to him." Abū Sufyan then turned to Fatimah and said, "Daughter of Muhammad, don't you want to command

your little son here to make peace among the people, so that he will be lord of the Arabs forever?" "By Allah," she said, "my little son is not old enough to make peace among the people, and no one can do so

against the will of the Messenger of Allah." Abū Sufyān said [addressing

ʿAli: "Abū al-Ḥasan, I see that matters have become difficult for me. Give me advice!" ʿAli said to him: "By Allah, I know of nothing that will be of any use to you. However, since you are the lord of the Banū Kinānah, go and make peace among the people, and then return to your country." Abu Sufyān asked, "Do you think that will be of any use to me?" "No, by Allah,"

replied ʿAli, "I do not think so, but I can find nothing else for you

to do." So Abū Sufyān stood up in the mosque and said, "People, I

hereby make peace among the people." Then he mounted his

camel and departed. When Abu Sufyan came to Quraysh, they asked, "What is your news?" He said: "I went to Muḥammad and spoke to him; and, by Allah, he gave me no reply. Then I went to In Abī Quḥāfah and got

nothing good from him. Then I went to Ibn al-Khiṭāb, whom I found to be the most hostile of them. Then I went to ʿAli ibn Abī Ṭālib, whom I found to be the mildest of them. He advised me to do something that I have done, but, by Allah, I do not know whether it will be of any use tome or not." They asked, "What did he command you?" He replied, "He commanded me to make peace among the people, and I did it." They asked, "Has Muhammad

approved it?" "No," he said. "Woe to you!" they said. "By Allah, he did no more than play with you. What you have said is of no use to us." Abū Sufyān replied, "No, by Allah, I found nothing else to do."

The Messenger of Allah commanded the people to prepare for travel, and he commanded his family to make his travel preparations. Abū Bakr visited his daughter ʿĀ'ishah while she was moving some of the travel gear of the Messenger of God. "Daughter," asked Abu Bakr, "has the Messenger of Allah commanded you to make preparations for him to travel?" "Yes," she said, "so

make yourself ready to travel!" "Where," he asked, "do you think he intends to go?" She said, "By Allah, I do not know."

Then the Messenger of Allah informed the people that he would travel to Mecca. He commanded them to prepare themselves quickly, and he said, "0 God, keep spies and news from Quraysh until we take them by surprise in their territory." So the people made preparations for travel.

When the Messenger of Allah had decided to go to Mecca, Ḥātib ibn Abī Balta'ah wrote a letter to Quraysh informing them of the decision of the Messenger of Allah to go to them, and he gave the letter to a woman called Sārah. He paid her to deliver it to Quraysh. She put it on her head, twisted the hair on the sides of her head over it, and set out carrying it. But word of what Ḥātib had done came to the Messenger of Allah from heaven, and he sent out 'Alī Abī Ṭālib and az-Zubayr ibn al-'Awwām, saying, "Overtake a woman with whom Ḥātib has sent a letter to Quraysh warning them of what we have decided about them." The two went out and overtook her at al- Ḥulayfah, al-Ḥulayfah of Ibn Abī Ahmad. They made her dismount and searched her saddle, but found nothing. 'Alī ibn Abī Ṭālib said to her: «I swear that the Messenger of Allah did not lie, nor have we lied. You shall produce this letter to me, or we will strip you.» When she saw that he was serious, she said, «Turn away from me.» He turned away from her, and she untied the side locks of her head, took out the letter, and handed it to him. He brought it to the Messenger of Allah. The Messenger of Allah summoned Ḥātib and said, "Ḥātib, what made you do this?" He said: "Messenger of Allah, by Allah, I am a believer in Allah and His Messenger. I have not changed or altered. But I was a man with no roots or clan among the people, while I had family and children among them. And so I did them this favor for their sake." 'Umar ibn al-Khaṭṭab said, "Messenger of Allah, let me cut off his head, for the man has played the hypocrite." The Messenger of Allah said: "How do you know, 'Umar? Perhaps Allah looked down on those who were at Badr on the day of the battle and said, 'Do what you will, for I have forgiven you."' Concerning

Ḥātib, Allah revealed: "O believers, take not My enemy and your

encamped at Marr aẓ-Ẓahrān, al-'Abbās ibn 'Abd al-Muṭṭalib said, the Messenger of Allah having departed from Medina: "Woe to Quraysh! If the Messenger of Allah surprises them in their territory and enters Mecca by force, it means the destruction of Quraysh forever." So he seated himself on the white mule of the Messenger of Allah and said, "I will go out to al-Arāk, perhaps I shall see a firewood gleaner, or someone bringing milk, or someone coming in who will enter Mecca and inform them where the Messenger of Allah is, so that they will go to him and ask him for a promise of safety."[Continuing, al-'Abbas related:] So I set out. By Allah, while I was

going through al-Arāk seeking what I had come out to find, I heard the voices of Abū Sufyān ibn Ḥarb, Ḥakīm ibn Ḥizām, and Budayl ibn

Warqā', who had come out in search of information about the Messenger of Allah. I heard Abū Sufyān say, "By Allah, I have never seen fires like those I see today!" Budayl said, "These, by Allah, are the fires of Khuzā'ah gathered for war." Abu Sufyan said, "Khuzā'ah are too lowly and abject for that." Recognizing his voice, I said, "Abu Ḥanzalah!" He said, "Abū al-Faḍl

"Yes!" I said. He said: "At your service, may my father and mother be your ransom! What news do you have? "I said: "Here is the Messenger of Allah behind me. He has come against you with a force you cannot resist ten thousand Muslims." "What," he asked, "do you command me?" I said, "Mount the rump of this mule, and I will ask the Messenger of Allah to grant you a promise of safety; for, by Allah, if he gets hold of you, he will cut off your head." He mounted behind me, and I set out with him, urging the mule of the Messenger of Allah toward the Messenger of Allah. Whenever I passed one of the fires of the Muslims, they looked at me and said, "The uncle of the Messenger of Allah on the mule of the Messenger

of Allah! "Finally, I passed the fire of 'Umar ibn al-Khaṭṭāb, who said:

"Abū Sufyān! Praise be to Allah, who has delivered you up without treaty or covenant!" He ran toward the Prophet, and I urged the mule, Abū

Sufyān riding behind me, until I jumped off at the door of the tent, having outdistanced Umar by as much as a slow mount can outdistance a slow man. ʻUmar went before the Messenger of Allah and said: "Messenger of Allah, here is Abu Sufyān, the enemy of Allah. Allah has delivered him up without treaty or covenant. Let me cut off his head!" I said, "Messenger of Allah, I have granted him protection." Then I sat by the Messenger of Allah

and took hold of his head. I said, "By Allah, no one but I shall speak confidentially to him today." When ʻUmar kept speaking to him at length, I said: "Take it easy, ʻUmar! By Allah, you are doing this only because he is from the Banū ʻAbd Manāf; if he had been from the Banu ʻAdī ibn al-Khaṭṭāb you would not have said this." He said: "Take it easy, ʻAbbās! By Allah, your [conversion to] Islam, the day you became a Muslim, was more pleasing to me than the conversion of [my father] al-Khaṭṭāb would have been, had he become a Muslim; for I know that your [conversion to] Islam was more

pleasing to the Messenger of Allah than that of al-Khaṭṭāb would have been, had he become a Muslim." The Messenger of Allah said: "Go, for we have promised him safety. Bring him to me tomorrow morning."

So ʻUmar took Abū Sufyān back to his dwelling. In the morning, he brought him to the Messenger of Allah, who, when he saw him, said, "Alas, Abu Sufyan, hasn't the time come for you to know that there is no god but Allah?" Abu Sufyan said: "May my father and mother be your ransom! How concerned you are for your kin, how forbearing, and how generous! By Allah, I think that if there were another god along with God, he would have availed me somewhat." "Alas, Abū Sufyān," he said, "Hasn't the time come

for you to know that I am the Messenger of Allah?" Abū Sufyān said: "May my father and mother be your ransom! How concerned you are for your kin, how forbearing, and how generous! As for this matter, there is something of it in my mind." Then, al-'Abbās continued his narrative said to him: "Woe to you! Recite the testimony of truth before, by God, your head is cut off!" And he recited the Shahadah, The Messenger of Allah said to al-

’Abbās, when Abu Sufyan recited the Shahādah, “Go back, ‘Abbās, and detain him by the spur of the mountain in the narrow part of the valley until the troops of Allah pass by him. [Al-’Abbās continued his narrative, saying:] So I said to him, “Messenger of Allah, Abū Sufyān is a man who loves glory. Grant him something that shall be [a cause of glory for him] among his clansmen.” He said, “Yes; whoever enters the house of Abū Sufyān shall be safe; anyone who enters the sanctuary shall be safe; and anyone who locks his door behind him shall be safe.” I went out and detained Abu Sufyan by the spur of the mountain in the narrow part of the valley, and the tribes passed by him. He would ask, “Who are these, ‘Abbas?” I would say, “Sulaym,” and he would say, “What have Ito do with Sulaym?” A tribe would pass by him, and he would ask, “Who are these?” I would say, “Sulaym,” and he would say, “What have I to do with Aslam?”

Juhaynah would pass by him, and he would say, “What have I to do with Juhaynah?” Finally, the Messenger of God passed by with al-Khaḍrā’, the squadron of the Messenger of Allah, composed of Emigrants and Anṣār in iron [armor], with only their eyes visible.

He asked, “Who are these, Abū al-Faḍl?” I said, “This is the Messenger

of Allah amid the Emigrants and Ansār.” He said, “Abu al-Faḍl, your nephew’s kingdom has become great!” I said: “Woe to you! It is prophethood.” He said, “All right then.” I said, “Go join your people now, and warn them!” Abu Sufyan departed in haste. When he reached Mecca, he shouted in the sanctuary, “People of Quraysh, behold Muhammad

has come upon you with forces you cannot resist.” “What then?” they asked. He said, “Anyone who enters my house will be safe. “They said, “Alas, what will your house avail us?” He said,

“Anyone who enters the sanctuary will be safe, and anyone who locks his door behind him will be safe.”

Ḥakīm ibn Ḥizām and Budayl ibn Warqā came to the Messenger of Allah in Marr aẓ-Ẓahrān and converted to Islam and gave him oath of allegiance,

when they embraced Islam, the Messenger of Allah sent them to Quraysh ahead of him to Quraysh to call them for Islam, and he said:

"Anyone who enters the house of Abū Sufyān, it was in the upper part of Mecca, and anyone who locks his door behind him will be safe, and anyone who enters the house of Ḥakīm ibn Ḥizām, It was in the lower part of Mecca will be safe, and who locks his door behind him will be safe, and who withholds his hand will be safe."

After Abū Sufyān and Ḥakīm left the presence of the Prophet heading for Mecca, he sent al-Zubayr after them, gave him his banner, and appointed him commander over the horsemen of the Emigrants and Anṣār.

He commanded him to plant his banner in the upper part of Mecca at Al-Ḥajūn .He said to al-Zubayr, "Do not depart from where I have commanded you to plant my banner until I come to you." (The Messenger of God entered [Mecca] from there.) He commanded Khālid ibn al-Walīd, along with those of [the tribe of Quḍā'ah and the Banu Sulaym who had become Muslims before, to enter through the lower part of Mecca-that was where the Banū Bakr were, whom Quraysh had called on for aid, the Banū

al-Ḥārith ibn 'Abd Manāf, and the Aḥābīsh whom Quraysh had commanded to be in the lower part of Mecca. So Khālid entered against them by the lower part of Mecca. The Prophet (P.B.U.H) said to Khālid and az-Zubayr when he dispatched them, "Fight only those who fight you." And Ṣafwān ibn Umayyah, 'Ikrimah ibn Abī Jahl and Suhayl ibn 'Amr had gathered some people in al-Khandamah to fight. The Prophet (P.B.U.H) said to Khālid and az-Zubayr when he sent them when he sent them, do not fight except those who fight you. Besides, the Messenger of Allah (P.B.U.H) commanded Sa'd ibn 'Ubādah (may Allah be pleased with him) to enter with some forces by way of Kadā'. Upon his entry, Sa'd said: "Today is the day of battle, today the sacred territory is deemed profane. Hearing this, one of the Emigrants said: "Messenger of Allah, hear what Sa'd ibn 'Ubādah has said ! We fear that he may assault Quraysh." The Messenger of Allah said to 'Alī ibn Abī Ṭālib: "Overtake him, and take the banner. You be the one who takes it in !" As

for Khālid ibn al-Walīd, he came to Quraysh, Banī Bakr, and the Aḥābīsh in the lower part of Makkah, so he fought them, so Allah defeated them, and there was no other fight in Makkah, and around twelve or thirteen were killed among the polytheists, and no one from Muslims was killed except a man from Juhaynah, called Salamah ibn al-Maylā', from the forces of Khā lid ibn al-Walīd, and two men called and only a man from Juhaynah was killed, called: Karaz ibn Jābir and Khunays ibn Khālid, who he was nicknamed al-Ash'ar, they were among the horsemen of Khālid ibn al-Walīd, and he deviated from and proceeded through another way, away from him, so they were all killed.

Ibn Isḥāq reported from ʿAbdullah ibn Abī Najīḥ and ʿAbdullah ibn Abī Bakr that Ḥamās ibn Qays ibn Khālid, a member of the Banū Bakr, was readying weapons before the Messenger of Allah (P.B.U.H) entered Mecca and set it in order. His wife said to him, "Why are you readying what I see?" He said, "On account of Muḥammad and his forces." "By God," she replied, "I think nothing can stand up to Muḥammad and his forces." He said, "By Allah, I hope to make some of them serve you!" Then he said:

If you advance today, I have no excuse!

Here is full panoply: a long-bladed spear,

and a two-edged [sword] quick to be drawn.

He took up a position at al-Khandamah with Ṣafwān, Suhayl ibn

ʿAmr and ʿIkrimah. When they were defeated, Ḥamās left the scene in flight. He entered his house and said to his wife, "Lock my door behind me." "And where," she asked, "is what you used to say?"

So he said:

Had you been present at the battle of al-Khandamah,

when Ṣafwān fled and ʿIkrimah fled;

While Abu Yazīd was standing like a pillar,

and the Muslims met them with swords

That cut off every arm and skull

with their blows, with only battle cries to be heard;

Behind us their roaring and snarling you

would not have spoken the least word of blame.

When the Messenger of Allah (P.B.U.H) ordered his commanders to enter Mecca, he charged them to kill no one except those who fought them; however, he gave charge concerning a group of men whom he named: he ordered that they should be killed even if they were found under the curtains of the Ka'bah. Among them was ʿAbdullah ibn Sa'd ibn Abī Sarḥ ibn Ḥubayb ibn Juzaymah ibn Naṣr ibn Mālik ibn ʿĀmir ibn Lu'ayy. The Messenger of Allah (P.B.U.H) ordered that he should be killed only because he had become a Muslim and then had reverted to being a polytheist. He fled to ʿUthmān, who was his foster-brother, and ʿUthmān hid him. ʿUthmān later brought him to the Messenger of Allah (P.B.U.H) after the people of Mecca had become calm. He asked the Messenger of Allah (P.B.U.H) to grant him a promise of safety. The Messenger of Allah (P.B.U.H) is said to have remained silent for a long time and then to have said yes. After ʿUthmān had taken him away, the Messenger of Allah (P.B.U.H) said to his companions who were around him,

"By Allah, I kept silent so that one of you might go up to him and cut off his head!" One of the Anger said,

"Why didn't you give me a signal, Messenger of God?" He replied,

"A prophet does not kill by making signs."

Also among them was ʿAbdullah ibn Khatal, a member of the Banu Taym b. Ghālib. The Messenger of God ordered that he should be killed only for the following reason: He was a Muslim, and the Messenger of Allah (P.B.U.H) had sent him to collect alms, sending with him one of the Ansār. With him went a Mawlá of his, also a Muslim, to serve him. He halted at a resting place and commanded the Mawlá to slaughter him a goat and make him a meal; then he went to sleep. When he woke up, the Mawlá had done nothing for him; so he attacked him and killed him. Then he reverted to being a polytheist. He had two singing girls, Fartana and another with her. The two used to sing satire

about the Messenger of Allah (P.B.U.H); so the latter commanded that the two of them should be killed along with him.

Also among them was al-Ḥuwayirith ibn Nufayl ibn Wahb ibn ʿAbd Quṣay and he used to abuse the Messenger of Allah in Mecca. Also among them was Miqyas ibn Ṣubābah. The Messenger of Allah commanded that he should be killed only because he had killed the member of the Ansār who had killed his brother by mistake and had then returned to Quraysh as a renegade. Also among them were ʿIkrimah b. Abi Jahl and Sarah, a

Mawlá (freed slave) of one of the sons of ʿAbd al-Muṭṭalib. She was one of those who used to molest the Messenger of Allah in Mecca. ʿIkrimah ibn Abī Jahl fled to Yemen. His wife, Umm Hakim bint al-Ḥārith ibn Hishām, became a Muslim. She asked the Messenger of Allah to grant `Ikrimah a promise of safety, and he did so. She set out to find him and then brought him to the Messenger of Allah (P.B.U.H). `Ikrimah, as people relate, used to say that what brought him back to Islam after his departure for Yemen was-in his own words: I was about to set sail for Abyssinia. When I came to board the ship, its captain said, "Servant of Allah, do not board my ship until you declare Allah to be one and repudiate any peers to Him for I fear that if you do not do so, we shall perish in it." So I asked, "Does no one board until he declares God to be one and repudiates all others?"

"Yes," he said, "no one boards until he clears himself." So I asked: Why then should I depart from Muhammad? By Allah, this is the very message he brought to us: that our God on the sea is the same as our Allah on land! At that moment I came to know Islam, and it entered into my heart.

ʿAbdullah ibn Khaṭal was killed by Saʾīd Hurayth al-Makhzūmī and Abu Barzah al-Aslami: the two shared in his blood. Miqyas ibn Ṣubābah was killed by Nuwaylah ibn ʿAbdullah, a man of his own clan. The sister of Miqyas said: By my life, Numaylah shamed his clan

and distressed winter guests by killing Miqyas.

How excellent it was for one to see a man like Miqyas

in times when no food was prepared even for women in childbirth!

As for Ibn Khatal's two singing girls, one was killed and the other fled. The Messenger of God later was asked to grant her a promise of safety, and he did so. [As for Sarah, he was asked to grant her a promise of safety, and he did So. She lived until someone in the time of ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him), so he killed her at al-Abṭaḥ.

As for al-Ḥuwayirith ibn Nufayl, he was killed by ʿAlī ibn Abī Ṭālib (may Allah be pleased with him).

When the Messenger of Allah (P.B.U.H) entered Mecca and stood at the door of al-Ka'bah, then he said:

Allah is Most Great, three times. He then said: **There is no god but Allah alone: He fulfilled His promise, helped His servant, and alone defeated the companies.**

Take note! All the merits mentioned in pre-Islamic times, and the claim made for blood or property are under my feet, except the supply of water to the pilgrims and the custody of the Ka'bah. He then said: The blood-money for unintentional murder which appears intentional, such as is done with a whip and a stick, is one hundred camels, forty of which are pregnant.

O assembly of Quraysh! "O people! Verily Allah has removed the slogans of Jāhiliyyah from you, and its reverence of its forefathers. People are children of Adam and Allah created Adam from the dust. Then he recited:

﴿O you people! We have created you from a male and a female﴾ [Qur'ān: 49: 13]

"People of Mecca, what do you think I intend to do with you?" "Good," they said," For you are a generous fellow tribesman and the son of a generous fellow tribesman!" Then he said, "Go, for you are 'those whose bonds have been loosed.'

Thus the Messenger of Allah (P.B.U.H) emancipated them, although Allah had enabled him to take their persons by force and they were his booty. Therefore the people of Mecca are known as 'aṭ-Ṭulaqā' [1] (Those

(1) Imām Aḥmad narrated in his ((Musnad)) 5/485 (18730) on the authority of Jarīr ibn ʿAbdullah, on the authority of the Prophet (P.B.U.H), he said: ((the Ṭulaqāʾ (those

Whose Bonds Have Been Loosed). The people assembled in Mecca to swear allegiance to the Messenger of Allah (P.B.U.H) in Islam. He sat for them on aṣ-Ṣafā. ʻUmar ibn al-Khaṭṭāb was below the Messenger of Allah (P.B.U.H), lower than the place where he sat, administering the oath to the

people. He received from them the oath of allegiance to the Messenger of Allah (P.B.U.H), to heed and obey Allah and His Messenger to the extent of their ability. That was the oath he administered to those who swore allegiance to the Messenger of Allah in Islam. When the Messenger of Allah (P.B.U.H) was finished with the men's swearing of allegiance, the women swore allegiance.

Ṣafwān ibn Umayyah left for Juddah to set sail from there to Yemen. Umayr ibn Wahb said: "Prophet of Allah, Ṣafwān ibn Umayyah, the lord of his people, has left fleeing from you to hurl himself into the sea.

Therefore-may Allah grant you peace-give him a promise of safety!" "He shall be safe," replied the Prophet. ʻUmayr said, "Messenger of Allah, give me something whereby he may know your promise of safety." So he gave ʻUmayr the turban he had been wearing when he entered Mecca. ʻUmayr set out with it and, having overtaken Ṣafwān as he was about to set sail at Juddah, said to him:"

Ṣafwān, may my father and mother be your ransom! I beg you for Allah's sake not to destroy yourself. Here is a promise of safety from the Messenger of God which I have brought to you!" Ṣafwān said: "Woe to you! Go away, and do not talk to me!" ʻUmayr said: "Ṣafwān, may my father and mother be your ransom! The most excellent of men, the most righteous, the most forbearing, and best of them is the son of your paternal aunt. His strength is your strength, his honor your honor, and his dominion your dominion."

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that accepted Islam after the conquest of Makkah), are from Quraysh)). Its chain includes Sharīk ibn ʿAbdullah An-Nakhʿī is Ṣadūq but he made many mistakes, and ʿĀṣim ibn Bahdalah Ṣadūq yet oblivious.

- Similarly, Al-Ṭabarānī narrated it in ((Al-Muʿjam Al-Kabīr)) 2/316 (2314), and it includes Ḥajjāj ibn Arṭʾah, who is truthful but has many mistakes and Tadlīs, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/188. The Ḥadīth is Ḥasan through follow-ups, and Allah knows best.

Ṣafwān said, "I am in mortal fear of him." ʻUmayr said, "He is too forbearing and generous for that." So ʻUmayr brought Ṣafwān back with him and came before the Messenger of Allah (P.B.U.H) with him. Ṣafwān said, "This man asserted that you have given me a promise of safety."

"He spoke truly," said the Messenger of Allah (P.B.U.H). Ṣafwān said, "Give me two months to decide what to do." He replied:

"You have four months to decide about it."

When the Messenger of Allah (P.B.U.H) entered Mecca, Hubayrah ibn Abī Wahb al-Makhzūmī and ʻAbdullah ibn az-Zabʾarī as-Sahmī fled to Najrān, so Ḥassān ibn Thābit let fly a single verse, no more:

[152/b] May you never be deprived of a man whose hatred has made

you inhabit Najrān in a life that is scanty and base!

When Ibn az-Zabʾarī learned of this, he returned to the Messenger

of (P.B.U.H) and embraced Islam, thereupon, Ḥassān ibn Thābit said when he became a Muslim:

O Messenger of the King, my tongue

shall repair what I rent when I was perishing;

When I was trying to outstrip Satan in the way of the wind759-

and whoever turns aside with Satan shall perish.

My flesh and my bones have believed in my Lord,

and my soul is witness that you are the warner.

I will restrain from you-there is a clan

descended from Luʾayy-all of them are in error.

As for Hubayrah ibn Abī Wahb, he stayed there as an unbeliever.

When he learned that his wife, Umm Hani' ibn Abī Tālib (her given name was Hind), had become a Muslim, he said:

Does Hind miss you? or is she far from asking about you?

Such is absence-her ties and [then] her turning away.

The total number of Muslims present at the conquest of Mecca was

ten thousand. There were four hundred of the Banu Ghifār, four hundred from Aslam, one thousand and three hundred from Muzaynah, seven hundred from the Banū Sulaym, one thousand and four hundred men from Juhaynah, the remainder were from Quraysh, the Anṣār and their allies, and groups of Arabs from the Banū Tamīm, Qays, and Asad.

They said: The conquest of Makkah was for ten nights left of Ramadan in the year eight, and the Messenger of Allah (P.B.U.H), stayed after its conquest for fifteen nights shortening the prayers, then he went out to Hawāzin and Thaqīf [153 / b] and they descended in Ḥunayn.

Qur'ān: 110: 2 ﴿And you ˹O Prophet˺ see the people embracing Allah's Way in crowds﴾

Meaning: In groups, and dispatching the entire tribe, and the people as a whole without fighting.

Al-Ḥasan said: When the Messenger of Allah (P.B.U.H) conquered Mecca, the Arabs said to each other: Muhammad became victorious over the people of the sanctuary, whom has protected from the companions of the elephant, you cannot resist him, and so they used to enter the religion of Allah in groups.

'Ikrimah and Muqātil said: It is referred to the people of Yemen, and Ibn 'Abbās and Abū Hurayrah said: When this surah was revealed, the Messenger of Allah (P.B.U.H) said:

"Allah is great, God's victory and conquest came, and the people of Yemen is a people whose hearts are soft, their temper is lenient, faith is in Yemen, jurisprudence is in Yemen, and wisdom is in Yemen."

[3682] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed me, 'Ubaydullah ibn [154/a] Muḥammad ibn Shanabah related to us, Ja'far bin Muḥammad Al-Firyābī related to us, Muḥammad ibn Muṣaffā related to

us, Baqiyyah ibn al-Walīd related to us Al-Awzā'ī related to us, Shaddād ibn ʻAbdullah Abū ʻAmmār related to us, a neighbor of Jābir related to me, he said: Jābir came to greet me, so he started asking me about the people's condition, so I started telling him about what I saw of their differences and division. Hearing this, he began to cry, so he said, so he said: I heard the Messenger of Allah (P.B.U.H) saying:

(Verily, people have entered Allah's religion in crowds, and they will leave Allah's religion in groups). (1)

Qur'ān 110: 3 ﴿Then glorify the praises of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance﴾

Then you will be followed by Him and will taste death, as the Messenger of Allah tasted it before you, and at perfection, demise is expected, as it was said:

If something completed, this appeared incomplete

expect to come to an end when it is said perfected.

[154/b] Sa'īd ibn Jubayr narrated on the authority of Ibn ʻAbbās, that ʻUmar ibn al-Khaṭṭab (may Allah be pleased with him) used to approach him and give permission for the people of Badr and for him to sit with him, so ʻAbd al-Raḥmān ibn ʻAuf said: Do you give permission to this boy to sit with us, and among our sons is someone like him? He said: He is from whom you know. Ibn ʻAbbās said: So one day he permitted them and permitted me with

(1) **[3682] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, because its narrator is anonymous on the authority of Jābir ibn ʿAbdullah. Furthermore, it does not include Ibn Shanabah, neither Jarḥ nor Taʿdīl was raised about him.

The authentication of Ḥadīth:

- It was narrated by Imām Aḥmad in his ((Musnad)) 4/303 (14286), via Al-Awzā'ī in it.
- It also has a witness from the Ḥadīth of Abū Hurayrah, which was narrated by Ad-Dārimī in ((Muqadimmat as-Sunan to the Sunnah)) (91).
- Al-Ḥākim narrated it in ((Al-Mustadrak)) 4/541 and said: This is a Ḥadīth with a Ṣaḥīḥ chain of transmission, but they did not report it, and Adh-Dhahabī agreed with him.
- I said: Abū Farwah is included in their chain of transmission, the mawlá of Abū Jahl, I did not find a biography for him, and the rest of their narrators are trustworthy.

them, so he asked them about Allah's statement, glory be to Him:

﴿When Allah's ˹ultimate˺ help comes and the victory ˹over Mecca is achieved﴾ [Qur'ān: 110: 1]

And I do not see him asking them except for my sake – and some of them said: Allah commanded his Prophet (P.B.U.H), when Allah gives him victory, to seek His forgiveness and turn in repentance to Him. So he asked me, and I replied: It is not like that, but the Prophet of Allah (P.B.U.H) had announced his death to him, so that is a sign of it. 'Umar said: I do not know about it except what you know, then he said: How do you blame me for causing him to kill [155/a] after seeing what you saw?

[3683] 'Abdullah ibn Ḥāmid Al-Aṣbahānī informed us (reading on him), Muḥammad ibn Ja'far al-Maṭirī informed us, 'Alī ibn Ḥarb related to us, Ibn Fuḍayl related to us, 'Aṭā related to us, on the authority of Sa'īd ibn Jubayr On the authority of Ibn 'Abbās, he commented on the verse:

﴿When Allah's ˹ultimate˺ help comes and the victory ˹over Mecca is achieved﴾ [Qur'ān: 110: 1]

The Prophet (P.B.U.H) said: "My death has been announced this year." (1)

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(1) **[3683] The assessment of the reliability of the chain of transmitters:**

- Its chain; ʿAṭāʾ ibn As-Sāʾib, a truthful man, yet he got confused at the end of his life. Abū Ḥātim said: What Ibn Faḍīl narrated from him contains errors and confusion. He narrated as Marfūʿ reports he would narrate it from the followers, but he raised them to the companions. Aḥmad said: He used to raise Ḥadīths on the authority of Saʿīd ibn Jubayr which he did not raise them.
- See: ((Al-Jarḥ wat-Taʿdīl)) by Ibn Abī Ḥātim 6/332, ((Tahdhīb al-Tahdhīb)) by Ibn Ḥajar 4/131.
- I said: The correct view is that it is Mawqūf on Ibn 'Abbās, as will come.

The authentication of Ḥadīth:

- Narrated by Imām Aḥmad in ((Musnad)) 1/359 (1876), and Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/334 Both of them narrated it from the Ḥadīth of Muḥammad ibn Faḍīl with it. Al-Haythamī said ((Majmaʿ az-Zawā'id)) 9/22: It was narrated by Aḥmad, and it includes ʿAṭāʾ ibn As-Sāʾib, and he got confused.
- It was narrated by al-Ṭabarānī in ((al-Muʿjam Al-Kabīr)) 3/58 (2676) from the Ḥadīth of ʿAbdullah ibn 'Abbās and Jābir ibn ʿAbdullah, and it includes Idrīs ibn San al-Sam'ānī, who is weak, as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 1/73.

Qatādah and Muqātil said: The Prophet (P.B.U.H) lived two years after this Surah's revelation.

[3684] ʿAbdullah ibn Ḥāmid al-Wazzān informed us, Muḥammad ibn Ja'far Al-Maṭirī related to us, ʿAlī ibn Ḥarb related to us, Abū ʿĀmir al-ʿAqdī related to us, on the authority of Sufyān, on the authority of Abū Isḥāq, on the authority of Abū ʿUbaydah, that ʿAbdullah said: When the verse

﴿Then glorify the praises of your Lord and seek His forgiveness, for certainly He is ever Accepting of Repentance﴾ [Qur'ān: 110: 3] was revealed, the Prophet (P.B.U.H) would often say:

"Glory be to You [155/b], O Allah, all praise is due to You, I seek Your forgiveness, and You are the All-Forgiving." (1)

- Al-Ṭabarānī narrated it in ((Al-Muʿjam Al-Kabīr)) 11/330 (11907) and its men are trustworthy except for Sheikh Al-Ṭabarānī, I did not find him.
- I said: The correct view is that it is Mawqūf on Ibn ʿAbbās, as:
- Narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 12/51 (12445) via Abū Bishr on the authority of Saʿīd Ibn Jubayr on the authority of Ibn ʿAbbās.
- It was narrated by Imām Aḥmad in ((Musnad)) 1/566 (3191), and Aṭ-Ṭabarī narrated it in ((Jāmiʾ al-Bayān)) 30/333, both of them narrated it via ʿAṣim on the authority of Abī Razīn on the authority of Ibn ʿAbbās.
- It was narrated by An-Nasā'ī in ((As-Sunan Al-Kubrá)) 6/525 (11712), Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 11/328 (11903), and in ((Al-Muʿjam Al-Awsaṭ)) 2/284 (1996).
- All of them narrated it from ʿIkrimah on the authority of Ibn ʿAbbās.
- Al-Haythamī said in ((Majmaʿ Az-Zawāʾid)) 9/23: It was narrated by Al-Ṭabarānī in ((Al-Kabīr)), ((Al-Awsaṭ)) with chains of narrators, and one of its chains of transmission is the men of Ṣaḥīḥ.
- It was narrated in a wording to similar to Al-Bukhārī in the Book of Interpretation, the chapter of his saying {and you ʿO Prophetʾ see the people embracing Allah's Way in crowds}[Qur'ān: 110: 2](4969) via Ḥabīb ibn Abī Thābit on the authority of Saʿīd ibn Jubayr on the authority of Ibn ʿAbbās, and Ibn Ḥajar ʿAṭāʾ ibn As-Sāʾib was about to narrate it as Marfūʿ, but he preferred to narrate it as Mawqūf.
- See: ((Fatḥ Al-Bārī)) by Ibn Ḥajar 8/736.

(1) **[3684] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak due to interruption, since Abū ʿUbaydah did not hear from his father, and the Ḥadīth with its witnesses is Sāhīḥ lighayrih.

The authentication of Ḥadīth:

- It was narrated by Imām Aḥmad in ((Musnad)) 2/5 (4129), and Al-Ḥākim in ((Al-Mustadrak)) 2/587, and he said: This Ḥadīth has an Ṣaḥīḥ chain of transmission,

[3685] ʿAbdullah (ibn Ḥāmid) informed us, Makkī ibn ʿAbdān informed us, ʿAbdullah ibn Hāshim related to us, Abū Muʾāwiyah related to us, on the authority of al-Aʾmash, on the authority of Muslim, on the authority of Masrūq, on the authority of ʿĀʾishah (may Allah be pleased with her) she said: The Messenger of Allah (P.B.U.H) used to say often before he died **"Glory be to Allah and all praise is due to Allah, I seek Your forgiveness and all praise is due to You, I seek Your forgiveness and I turn in repentance to you."** She said: So I said, O Messenger of Allah, what are these words that I see you have spoken, so he replied:

(I made it a sign in my nation, if I saw it, I recited it:

﴿When Allah's ⌜ultimate⌝ help comes and the victory ⌜over Mecca is achieved﴾ [Qurʾān: 110: 1] (1)

[3686] On the authority of Ibn Hāshim, that ʿAbdullah ibn Numayr related to us, al-Aʾmash related to us, on the authority of Muslim, who is Ibn Ṣubayh, on the authority of Masrūq, on the authority of Āʾishah, may Allah be pleased with her, she said: When this verse [156/a] was revealed {When Allah's ⌜ultimate⌝ help comes and the victory ⌜over Mecca is achieved} [Qurʾān: 110: 1]up to the end of it, I did not see the Prophet (P.B.U.H) perform a prayer except that he said:

"Glory be to You, O Allah, all praise is due to You, and I seek Your forgiveness." (2)

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however, they did not report it, and Adh-Dhahabī agreed with him.

- Likewise, Aṭ-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 30/335, and Ibn Abī Ḥātim in his ((Tafsīr)) as well as in ((Tafsīr al-Qurʾān al-ʿAẓīm)) by Ibn Kathīr 14/494, all of them narrated it from the route of Abū Isḥāq, and it is Munqaṭiʿ, but the Ḥadīth of ʿĀʾishah attests to it and Umm Salamah, and the compiler mention them latter:

(1) **[3685] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and the rest of its narrators are trustworthy, and the Ḥadīth is Ṣaḥīḥ, as in the authentication.

The authentication of Ḥadīth:

- Narrated by Imām Muslim in the Book of Prayer, Chapter: What is said when bowing and prostrating (484).
- Al-Bukhārī narrated it briefly in the book Al-Maghāzī (battles) (4293), and in the book of interpretation, Surat An-Naṣr (4967), and it will be mentioned latter.

(2) **[3686] The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh was not mentioned with Jarḥ or Taʿdīl, and the rest of his narrators are trustworthy, and the Ḥadīth is Ṣaḥīḥ, as in the authentication.

[3687] Al-Ḥusayn ibn Muḥammad ibn Fanjawayh informed us, Aḥmad ibn Ja'far ibn Ḥamdān related to us, Ibrāhīm ibn Sahlawayh related to us, 'Alī ibn Muḥammad aṭ-Ṭanāfisī related to us, Ḥafṣ ibn Ghiyāth related to us, on the authority of 'Āṣim al-Aḥwal, on the authority of ash-Sha'bī, that Umm Salamah (may Allah be pleased with her) said: The Messenger of Allah in his last days, did not stand, nor sit, nor come, nor leave, except that he said:

"Glory be to Allah and Allah praise is due to Allah, I seek Your forgiveness and all praise is due to You, I seek Your forgiveness and I turn in repentance to you." Whereupon, we said, O Messenger of Allah, why don't you stand, nor sit, nor come nor go, except that you say,

"Glory be to Allah and all praise is due to Allah, I seek Your forgiveness and all praise is due to You, I seek Your forgiveness and I turn in repentance to you." Therefore, he replied: "I was commanded to do so." Then he recited: ﴿When Allah's ⌜ultimate⌝ help comes and the victory ⌜over Mecca is achieved﴾ [Qur'ān: 110: 1] to the end of the surah. (1)

Muqātil stated that, when this verse was revealed, the Messenger of Allah (P.B.U.H) recited it to his companions, and among them, Abu Bakr, 'Umar and Sa'īd ibn Abī Waqqās (may Allah be pleased with them), so they became

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The authentication of Ḥadīth:

- Narrated by Al-Bukhārī in the Book of Interpretation, Interpretation of Surat An-Naṣr (4967), and narrated by Muslim in the Book of Prayer, Chapter: What is said when bowing and prostrating (484).

(1) **[3687] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, Ibn Sahlawayh, I did not find him, and for interruption, Ibn Al-Madīnī said: Al-Sha'bi did not meet Umm Salamah. ((Tahdhīb Al-Tahdhīb)) by Ibn Ḥajar 3/48 and the Ḥadīth with the foregoing witnesses is Ṣaḥīḥ lighayrih.

The authentication of Ḥadīth:

- It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/335. He said: Abū as-Sāʾib narrated to us, he said Ḥafṣ narrated it. And his men are trustworthy, and it is Munqaṭiʿ as stated above.
- It was also narrated by Ibn Mardawayh, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/699.

happy and rejoiced. However, when al-ʿAbbās heard it, he cried. At this, the Prophet (P.B.U.H) said to him: What makes you cry, my uncle? He said: Your death was announced to you, so he answered:

"Indeed, it is as you say." Thus, he lived two years after this verse was revealed, during which he was not seen laughing and rejoicing.

This Surah is called Surat at-Tawdī' (The Farewell).

[3688] Ibn Fanjawayh informed us, ʿAbdullah ibn Yūsuf related to us, Muḥammad ibn ʿImrān related to us, Abū Dardā' ʿAbdul ʿAzīz ibn Munīb related to us, Isḥāq ibn ʿAbdullah ibn Kaysān, my father related to me on the authority of ʿIkrimah [157/b], on the authority of Ibn ʿAbbās, he said: The Messenger of Allah (P.B.U.H) came from the battle of Ḥunayn, so the surah: ﴿When the victory of Allah has come and the conquest﴾ was revealed, then the Messenger of Allah (P.B.U.H):

"O ʿAlī and O Fāṭimah, Muhammad's daughter."

﴿When the victory of Allah has come and the conquest * and you ˹O Prophet˺ see the people embracing Allah's Way in crowds﴾

All glory is due to my Lord, I seek His forgiveness, and He is ever Accepting of repentance.

O ʿAlī ibn Abī Ṭālib, after me there will be jihad among the believers.

Then ʿAlī said: Why do we fight the believers who declared we believed? The Prophet (P.B.U.H) replied: On innovation in religion if they act according to their opinion, and there is no opinion in religion, but religion is from the Lord, its command and prohibition, so ʿAlī replied: O Messenger of Allah, do you see that an issue was presented to us in which Allah did not explain it in the Qur'ān and the Sunnah did not mention it[157 / a] he said You make it a Shurā (consultation) between the worshipers, and you do not judge by a private opinion, and if you were to appoint someone as a successor, no one would be more deserving than you, for your precedence in accepting Islam, and your kinship to the Messenger of Allah (P.B.U.H) and your son-in-law,

and with you Fāṭimah the lady of the believers women in Paradise. I am keen to take care of that in his son since I was afflicted by Abī Ṭālib while the Qur'ān was revealed. (1)

[3689] ʿAbdullah ibn Ḥāmid al-Wazān informed us, Makkī ibn ʿAbdān informed us, Aḥmad ibn Manṣūr al-Marwazī (Abū Ṣāliḥ) narrated to us, Aḥmad ibn al-Muṣ'ab Al-Marwazī related to us, ʿUmar ibn Ibrāhīm related to us, Īsā ibn ʿAlī ibn ʿAbdullah ibn ʿAbbās related to us, on the authority of his father, that his grandfather said: When the verse

﴿When the victory of Allah came and the conquest﴾ was revealed, al-ʿAbbās came to ʿAlī (ibn Abī Ṭālib) (may Allah be pleased with him) and said to him: Enter the Messenger of Allah (P.B.U.H). If this matter was from [158 / a] after him for us, the Quraysh did not quarrel over him, and if it was for someone else, we asked him to be the guardian of us, and he replied: I will do it. Then the Prophet (P.B.U.H) announced: (O ʿAbbās, uncle of the Messenger of Allah), Allah made Abā Bakr my successor in Allah's religion and His

(1) **[3688] The assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak; its defect: Isḥāq ibn ʿAbdullah ibn Kaysān and his father, and there are also those whom I could not find.

The authentication of Ḥadīth:

- Narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 11/371 (12042) He said: Muḥammad Ibn ʿAlī Al-Marwazī narrated to us, Abū Al-Dardāʾ ʿAbd Al-Aziz ibn Munīb narrated to us about it, including when the Messenger of Allah (P.B.U.H), from the Battle of Khaybar.
- Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 1/179: It was narrated by Aṭ-Ṭabarānī in ((Al-Kabīr)) and it includes ʿAbdullah ibn Kaysān. Al-Bukhārī said: The Ḥadīth is Munkar.
- I said: It also includes his son Isḥāq, and Aḍ-Diyāʾ narrated it in ((Al-Mukhtārah)). Ibn Ḥajar said: Aṣ-Ṣadr Al-Yāṣūfī followed him in what I saw with his handwriting, and he said: It is from the narration of Isḥāq on the authority of his father, and in both of them are extremely weak.
- See: ((Lisān Al-Mizān)) by Ibn Ḥajar 1/478.
- Al-Ḥākim said: I mentioned a fabricated Ḥadīth in his son's biography, which he narrated on the authority of his father, on the authority of ʿIkrimah, and on the authority of ʿAbd al-Aziz. ((Tahdhīb al-Tahdhīb)) by Ibn Ḥajar 3/240 I said: Perhaps he meant this Ḥadīth.

guardian, so listen to him, you will be prosperous, and obey him, you will be guided. Ibn ʿAbbās said: They did so and they were guided. (1)

(1) **[3689] The assessment of the reliability of the chain of transmitters:**

- Mawḍūʿ; ʿUmar ibn Ibrāhīm Al-Kurdī was accused of being a liar and the compiler's sheikh, and he was not mentioned with a Jarḥ or Taʿdīl.

The authentication of Ḥadīth:

- Al-Khatīb narrated it in ((Tārīkh Baghdad)) 11/293 in the biography of ʿUthmān ibn Saʿīd At-Tammār from two paths that relies on ʿUmar ibn Ibrāhīm.
- Similarly, Ibn Al-Jawzī narrated it in his book ((Al-Mawḍu'āt)) 2/57 from two chains of transmission, and he said: This Ḥadīth is not Ṣaḥiḥ.
- The Ḥadīth was referred to by Abū Ḥātim in ((Al-Jarḥ wat-Taʿdīl)) by Ibn Abī Ḥātim 6/282 in the biography of ʿĪsá ibn ʿAlī ibn ʿAbdullah ibn ʿAbbās.
- It was narrated by Adh-Dhahabī in ((Mizān al-Iʿtidāl)) 3/180 in the biography of ʿUmar ibn Ibrāhīm al-Kurdī, and he said: This Ḥadīth is not Ṣaḥīḥ and invalidates it because al-'Abbās said to ʿAlī: Will you not bring us to the Messenger of Allah (P.B.U.H), so that we may ask him?...)), and this Ḥadīth is in ((Aṣ-Ṣaḥīh)).
- I said: He refers to what Al-Bukhārī narrated in the Book of Permission, Chapter: Embracing and the man's saying how are you doing? (6266). It also includes that ʿAlī said `Ali said, "By Allah! If we ask Allah's Messenger (P.B.U.H) for the rulership and he refuses, then the people will never give it to us. Besides, I will never ask Allah's Messenger (P.B.U.H) for it" see also: ((Tanzīh Ash-Sharīʿh)) by Ibn Iraq 1/344, ((Al-Fawāʾid Al-Majmūʿah)) by Ash-Shawkānī (p. 332).

Surat (Al-Masad) Palm Fiber

Surat al-Masad is revealed in Mecca. It consists of seventy-seven letters, twenty-three years, and five verses.

[3690] Abū al-Ḥasan al-Khabbāzī al-Muqrīʾ informed us, Abū ash-sheikh al-Ḥāfiẓ related to us, Ibrāhīm ibn Sharīk related to us, Aḥmad ibn Yūnus al-Yarbūʾī related to us, Sallām ibn Sulaym al-Madāʾinī related to us, Hārūn ibn Kathīr related to us, on the authority of Zayd ibn Aslam, on the authority of his father, on the authority of Abū Umāmah al-Bāhilī, that Ubayy ibn Kaʾb (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H):

"Whoever reciters Tabbat, I hope Allah will not combine him with Abū Lahab in one place." (1)

In the Name of Allah, the Most Gracious, the Most Merciful

Allah (may He be glorified and exalted) said:

Qurʾān 111: 1 ﴿May the hands of Abu Lahab perish, and he ˹himself˺ perish!﴾

[3691] ʿAbdullah ibn Ḥāmid al-Wazzān informed us, Makkī ibn ʿAbdān related to us, ʿAbdullah ibn Hāshim related to us, ʿAbdullah ibn Numayr related to us, al-Aʾmash related to us, on the authority of ʿAbdullah ibn Marrah, Saʿīd ibn Jubayr reported ibn ʿAbbās as saying: When Allah (May He be glorified and exalted)

﴿And warn ˹all, starting with˺ your closest relatives﴾ [Qurʾān: 26: 214] was revealed, the Messenger of Allah (P.B.U.H) came to Mount aṣ-Ṣafā, then he called out:

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(1) **[3690] The assessment of the reliability of the chain of transmitters:**
- Mawḍūʿ.

The authentication of Ḥadīth:
- It was previously mentioned at the beginning of the Surahs.

(O people, come at once! O Banū ʻAbd al-Muṭṭalib, O Banū Fihr, O Banū..., O Banu..) So the Quraysh gathered around him. **Then he said,**

(If I told you all that the enemy was going to attack you in the morning, or in the evening, would you all believe me?) They replied, "Yes." Then he said,

(Verily, I am a warner to you all before the coming of severe torment).

Then Abu Lahab asked, "Have you gathered us for this? May you perish!" Thus, Allah revealed,

﴿Perish the two hands of Abu Lahab and perish he!﴾ [Qur'ān 111: 1] (1), up to the end of the Surah.

Meaning: May the hands of Abū Lahab be perished and ruined, i.e. may He be perished. The hands are meant for the whole self, for the Arabs used to express some and intend the whole, as is the case with His saying:

﴿Whatever affliction befalls you is because of what your own hands﴾ [Qur'ān: 42: 30] and His statement:

﴿This is ˹the reward˺ for what your hands have done﴾ [Qur'ān: 8: 51]

When the hands of calamities befell him

Can anyone help him? he called out.

And it was said: What it means is his wealth and his property. It is said: So-and-so is [159 / b] on a hand, referring to money, and at-Tabāb stands for loss and destruction.

[3692] I heard al-Ustādh Abū al-Qāsim al-Habībī saying: I heard Muḥammad ibn Mas'ūd al-Nisāwī, he said: I heard Nifṭawiyah, he said: I

(1) **[3691] The assessment of the reliability of the chain of transmitters:**
- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and the rest of its narrators are trustworthy, and the Ḥadīth is Ṣaḥīḥ as in the authentication.

The authentication of Ḥadīth:
- Narrated by Al-Bukhārī in the Book of Interpretation, the interpretation of Surah {May the hands of Abu Lahab perish, and he ˹himself˺ perish!} [Qurʾān: 111: 1] (4971), and it was narrated by Muslim in the Book of Faith, Chapter: His saying: {And warn ˹all, starting with˺ your closest relatives} [Qurʾān: 26: 214] (208).

heard al-Minqarī, on the authority of al-Aṣma'ī, that Abū 'Amr ibn al-'Alā' said: When 'Uthmān (ibn 'Affān) (may Allah be pleased with him) was killed, and they heard a call from the jinn saying:

They deserted you and split up

They did not sympathize or return

And if they fulfill their vow

So perish is what they have done (1)

His name was 'Abdul-'Uzzā ibn 'Abdul-Muṭṭalib. His surname was Abū 'Utaybah and he was only called Abu Lahab because of the brightness, and his cheeks were burning.

﴿And he ˹himself˺ perish!﴾

The wāw [160/a] here is used for conjugation. Both Abdullah and Ubayy Ibn Ka'b recited: (Waqad Tabb), the first refers to supplication, while the second is meant for statement.

As it is said, "May Allah forgive you!" and He did. And may Allah cause him to perish and He did.

The majority of reciters read it:{Abī Lahab} with Fatḥah of Hā', while the people of Mecca recited it with Sukūn of Hā'. However, they did not differ over: {Dhāt Lahab} that it is pronounced with Fatḥah of Hā' because they considered in it the heads of the verses.

[3693] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn al-Daynawayrī informed me, Aḥmad ibn Muḥammad ibn Isḥāq as-Sunnī, Ḥāmid ibn

(1) **[3692] The assessment of the reliability of the chain of transmitters:**

- Munqaṭiʿ, Abū ʿAmr ibn Al-ʿAlāʾ did not realize the time of ʿUthmān's killing, may Allah be pleased with him. It also contains the compiler's sheikh whom Al-Ḥākim declared him a liar and his sheikh, I could not find him.

The authentication of Ḥadīth:

- It was mentioned by Al-Mawardī in ((Al-Nukat wal-ʿUyūn)) 6/364, and Al-Qurṭubī in ((Al-Jāmiʿ Li Aḥkām Al-Qur'ān)) 20/235.
- It was mentioned by Ibn Abī ad-Dunyá in the book ((Al-Hawātif)) (p. 106). However, he mentioned him in Al-Mutawkil's killing.

Muḥammad ibn Shu'ayb al-Balkhī related to us, Surayj ibn Yūnus related to us, Hushaym informed us, Manṣūr related to us, on the authority of al-Ḥakam, on the authority of Abū Ẓubayān, on the authority of Ibn ʿAbbās, he said:

When Allah Almighty created the pen, He said: Write what is going on, so he wrote what he wrote:

﴿May the hands of Abu Lahab perish, and he ⌜himself⌝ perish!﴾ [Qur'ān 111: 1] (1)

(1) **[3693] the assessment of the reliability of the chain of transmitters:** Its chain is Ṣaḥīh, and the Imams classified Al-Ḥakam ibn ʿUtaybah as Mudallis.

The authentication of Ḥadīth:

- It was reported by ʿAbdullah ibn Imām Aḥmad in the book ((As-Sunnah)) 2/401 (872). It was also narrated by al-Khatīb in ((Tārīkh Baghdad)) 14/205 both of them reported it from the path of Hāshim ibn Bashir, so did Al-Lalkāʾī in ((Sharḥ Uṣūl al-Iʿtiqād)) 3/557 from Mujāhid's way on the authority of Ibn 'Abbās in the same way.
- And in the words: The first creation of Allah is the pen, and He said to it: Write, and He said: What do I write? He said: Predestination; from this day, it wrote what is going to be until the day of Resurrection. It was narrated as Mawqūf and Marfu', so the Mawqūf was narrated by Al-Ḥākim in ((Al-Mustadrak)) 2/540 and he said: An Ṣaḥīḥ Ḥadīth according to the conditions of the two Sheikhs, yet they did not report it. Similarly, Al-Bayhaqī narrated it in ((As-Sunan Al-Kubrá)) 9/3 (17481), both of them narrated it from the path of Al-A'mash on the authority of Abī Dhubayān on the authority of Ibn 'Abbās. It was narrated by Al-Ḥākim in ((Al-Mustadrak)) 2/492 via Maqsam on the authority of Ibn 'Abbās, who graded it Ṣaḥīḥ and Adh-Dhahabī agreed with him. Furthermore, ʿAbdullah ibn Aḥmad narrated it in ((As-Sunnah)) 2/410 (894) via Abū Aḍ-Ḍuḥá on the authority of Ibn 'Abbās.
- I said: They include ʿAṭāʾ ibn as-Sāʾib, and he was got confused.
- As for the Marfūʿ report, it came from two ways on the authority of Ibn 'Abbās:
- The first: From Al-Qāsim Ibn Bazzah on the authority of Saʿīd Ibn Jubayr on the authority of Ibn 'Abbās, narrated by Abū Yaʿlá in ((Musnad)) 4/217 (2329) with an Ṣaḥīḥ chain of transmission, and Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 12/68 (12500), and Al-Bayhaqī in ((As-Sunan al-Kubrá)) 9/3 (17482).
- The second: From the way of Abū Aḍ-Ḍuḥá on the authority of Ibn 'Abbās, narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 11/433 (12227).
- It was reported from the Ḥadīth of ʿUbādah ibn As-Sāmit, narrated by At-Tirmidhī in the book of interpretation, the interpretation of Surah Nūn (3319). Also Al-Albānī graded it Ṣaḥīḥ in ((Ṣaḥīḥ Sunan At-Tirmidhī)) (2645).
- Likewise, it was narrated by Aḥmad in ((Al-Musnad)) 6/432 (22197), and narrated by Abū Dāwūd Al-Ṭayālisī in ((Musnad)) (p. 9), and narrated by Al-Ṭabarānī in ((Musnad Ash-Shāmyyīn)) 1/57. Al-Bayhaqī narrated it in ((Al-Sunan Al-Kubrá)) 10/204 (20664).
- It was reported from the Ḥadīth of Ibn ʿUmar, narrated by al-Ṭabarānī in ((Musnad

[3694] [160/b] Abū al-Qāsim al-Ḥasan ibn Muḥammad ibn al-Ḥasan informed us, Abū al-Ṭayyib Muḥammad ibn ʿAbdullah ibn al-Mubārak al-Shuʿayrī informed us, Muḥammad ibn Ashras al-Sulamī as-Sulamī, ʿAbd al-Ṣamad ibn Ḥasan al-Marwazī, on the authority of Sufyān, on the authority of Manṣūr, ʿAbd aṣ-Ṣamad ibn Ḥasan al-Marwazī related to us, on the authority of Sufyān, on the authority of Manṣūr that Al-Ḥasan was asked about the Almighty's saying:

﴿May Abu Lahab's hands perish, and he himself perish!﴾ Was it in the Mother of the Book, and could he not be burned in Hell? Al-Ḥasan said: By Allah, he could not burn in it. This was written in Allah's record before he created Abū Lahab and his parents. (1) According to this view, it is indicated by:

[3695] Abū Ṭāhir Muḥammad ibn al-Faḍl ibn Muḥammad ibn Isḥāq ibn Khuzaymah al-Sulamī informed us in Sha'bān in the year three hundred and eighty-four, my grandfather, Imām al-A'mash Abū Bakr Muḥammad ibn Isḥāq ibn Khuzaymah informed us, Muḥammad [161 / U] ibn Yaḥyá related to us, Mu'āwiyah ibn ʿAmr related to us, Zā'idah related to us, on the authority of al-A'mash, on the authority of Abū Ṣāliḥ that Abū Hurayrah reported the Messenger of Allah (P.B.U.H)

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al-Shāmyyīn)) 2/397.

- The Ḥadīth is without, so it was written in what was written, {May the hands of Abu Lahab perish, and he ʿhimselfʾ perish!} [Qurʾān: 111: 1]. It was reported as Marfūʿ to the Prophet (P.B.U.H) from the Ḥadīth of Ibn ʿAbbās and others. This word is proven from the words of Ibn ʿAbbās.
- And Allah knows best.
- See the book ((The Sunnah)) by Ibn Abī ʿAṣim 1/48, the chapter mentioning the pen that it was the first thing that Allah Almighty created, and what the pen ran with it with its The authentication of Ḥadīth ((Ẓilāl as-Sunnah)).

(1) **[3694] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; including Muḥammad ibn Ashras as-Sulamī, weak, and accused. And the compiler's sheikh was criticized by al-Ḥākim.

The authentication of Ḥadīth:

- I did not come across it with other than the compiler, and see ((As-Sunnah)) by ʿAbdullah ibn Imām Aḥmad 2/437 (975), ((Al-Qadr)) by Al-Firyābī 186 (29), p. 210 (361). It was quoted by Al-Qurṭubī in ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) 20/237.

"Adam and Musa debated, and Musa said to him: "O Adam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin." Adam said to him: "O Musa, Allah chose you to speak with, and He wrote the Torah for you with His own hand. Are you blaming me for something Allah decreed for me forty years before He created me?" Therefore, Adam won the argument with Mūsá. (1)

[3696] Muḥammad ibn al-Faḍl informed us, my grandfather informed us, he said: I attended the gathering of Isḥāq ibn Ibrāhīm and I am on the right of the shop and he recited to us, al-Naḍr ibn Shumayl informed us, Ḥammād ibn Salamah related to us, on the authority of ʿAmmār Mawlá Banī Hāshim, Abū Hurayrah reported the Messenger of Allah (P.B.U.H) as saying [161/b]:

"Moses met Adam (peace be upon them both) and said: Moses replied, "You are Adam whom God created with His hand, into whom He breathed of His spirit, to whom He made the angels do obeisance, and whom He caused to dwell in His garden; then because of your sin you caused mankind to come down to the earth. In response, Adam replied: "And you are Moses whom God chose to deliver His messages and speak to him. Am I older of the Dhikr. Adam won the argument with the Dhikr. (2)

[3697] Muḥammad ibn al-Faḍl informed us, my grandfather informed us,

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(1) **[3695] The assessment of the reliability of the chain of transmitters:**
- Neither Jarḥ nor Taʿdīl was raised about the compiler, and the rest of his narrators are trustworthy. The Ḥadīth is Ṣaḥīh according to the authentication of Ḥadīth.

The authentication of Ḥadīth:
- From this route, it was narrated by Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 14/55 (6179), and An-Nasāʾī in ((As-Sunan Al-Kubrá)) 6/330 (11130).
- The Ḥadīth was narrated by Al-Bukhārī in the Book of the Prophets, chapter: The Death of Moses (3409) and in the Book of Destiny, chapter: Adam and Moses argued with Allah Almighty (6614), and in the Book of Monotheism, chapter: And Allah spoke to Moses directly (7515). It was narrated by Muslim in the Book of Destiny, chapter: The pilgrims of Adam and Moses, peace be upon them both (2652), from five ways.

(2) **[3696] the assessment of the reliability of the chain of transmitters:**
- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and the rest of his narrators are trustworthy, and the Ḥadīth is Ṣaḥīḥ as previously mentioned.

The authentication of Ḥadīth:
- It was previously mentioned.

ʻAbdullah ibn Muḥammad az-Zuhrī related to us, Sufyān related to us, Abū az-Zannād related to us, on the authority of al-Aʼraj, Abū Hurayrah reported the Prophet (P.B.U.H) as saying:

Adam and Moses argued. Moses said to Adam: You are our father. You did us harm and caused us to leave Paradise. Adam said to him: You are Moses. Allah selected you (for direct conversation with you) and wrote with His own hand the Book (Torah) for you. Despite this you blame me for an act which Allah ordained for me forty years before He created me. Allah's Apostle (P.B.U.H) said: This is how Adam became better than Moses (Peace be upon both of them). (1)

Qurʾān: 111: 2 ﴿Neither his wealth nor ˹worldly˺ gains will benefit him﴾

Ibn Masʾūd said:

When the Messenger of Allah (P.B.U.H) called his people to faith, Abu Lahab said, "Even if what my nephew says is true, I will ransom myself (i.e., save myself) from the painful torment on the Day of Judgment with my wealth and my children." Thus, Allah revealed,

﴿Neither his wealth nor ˹worldly˺ gains will benefit him﴾, meaning: His wealth will not benefit him from Allah's punishment.

According to Abū al-ʻĀliyyah: Māluhu refers to his sheep for he owned livestock and cattle.

﴿As for what he earned﴾, refers to his sons. Al-Aʼmash narrated from ibn Masʾūd that he recited it recited: (Wamā Iktasab)

[3698] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn informed us, Mūsā ibn Muḥammad ibn ʻAlī, Ibrāhīm ibn Hāshim al-Baghawī related to us, Aḥmed ibn Ḥanbal related to us, ʻAbd al-Razzāq related to us, Maʾmar (162/b) related to us, On the authority of Ibn Khathyam, on the authority of Abī Al-Tufayl,

(1) **[3697] The assessment of the reliability of the chain of transmitters:**
- The compiler's sheikh, I did not see any narration or taʾdeel in him, and the rest of his narrators are trustworthy, and the Ḥadīth is Ṣaḥīḥ as previously mentioned.

The authentication of Ḥadīth:
- It was previously mentioned.

he said: I was at Ibn Abbas one day, and the sons of Abī Lahab came to him disputing about something between them, so they fought with him in the house, so he stood to keep them apart, so some of them pushed him and he fell on the mattress, so Ibn ʿAbbās got angry, and said : Get out of me malicious earnings, He meant his sons because they are his earnings. (1) This interpretation seems sound for the following narration:

[3699] Ibn Fanjawayh informed me, Abū Ḥamzah informed me, ʿImārah ibn ʿUmayr at-Taymī related to me, on the authority of his paternal aunt Sawdah, she said: I said to ʿĀ'ishah: I eat from my son's property, whereupon, she said: I heard the Messenger of Allah (P.B.U.H) as saying: (The best that one of you eats is from his earnings, and his son is from his earnings). (2)

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(1) **[3698] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission includes Mūsá ibn Muḥammad ibn ʿAlī whom I could not find, and the rest of its narrators are trustworthy. And the narration is correct according to the authentication.

The authentication of Ḥadīth:

- It was reported by ʿAbd al-Razzāq in ((Tafsīr Qur'ān)) 2/406. Ma'mar narrated it to us and its chain of transmission is Ṣaḥīḥ, and from his path it was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/337, and Al-Ḥākim in ((Al-Mustadrak)) 2/588.

(2) **[3699] The assessment of the reliability of the chain of transmitters:**

- Its chain contains the aunt of ʿImārah ibn ʿUmayr, anonymous, and the Ḥadīth with its follow-up and witnesses is Ṣaḥīḥ.

The authentication of Ḥadīth:

- It was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) (22697) via Al-A'mash on the authority of ʿImārah. Similarly, Imām Aḥmad narrated in ((Al-Musnad)) 7/277 (5083) said: Yaḥyá narrated to us on the authority of Sufyān on the authority of Ibrāhīm on the authority of Amara with it. And Abū Dāwūd in the Book of Sales, Chapter: Concerning a man who eats from his son's money (3528) via Ibrāhīm on the authority of ʿImārah. Likewise, At-Tirmidhī transmitted it in the Book of Judgments, Chapter: What came that the father takes from his son's money (1358) via Al-A'mash on the authority of Amara with it, he said in the chapter on the authority of Jābir and ʿAbdullah Ibn ʿAmr, and he said: This Ḥadīth is Ḥasan Ṣaḥīḥ, and some of them narrated this on the authority of Imārah Ibn ʿUmayr, On the authority of his mother, on the authority of ʿĀ'ishah, and most of them said: On the authority of his aunt, on the authority of ʿĀ'ishah.
- I said: Ash-Sahmī narrated it in ((Tārīkh Jurjān)) 1/229 from the way of ʿImārah ibn ʿUmayr on the authority of his mother.

Qur'ān 111: 3 ﴿He will burn in a flaming Fire﴾, Sīn here is Sīn of Sawf or Sīn of promise according to another view. The majority of reciters read it with Fatḥah of the first Yā', while Abū Rajā recited it with Ḍammah of Yā. However, Ashhab al-ʿUqaylī recited it with Ḍammah of Yā' and Tashdīd of Lām.

Qur'ān 111: 4 ﴿And ˹so will˺ his wife﴾, Umm Jamīl bint Ḥarb ibn Umayyah, sister of Abū Sufyān, and she was one-eyed. ﴿The carrier of ˹thorny˺ kindling﴾

She gossiped about others. Ibn ʿAbbās, Mujāhid, Qatādah and as-Suddī stated: She spreads gossip. The Arabs used to say: So-and-so Yaḥṭib on so-and-so if he incited against him, their poet said:

From eggs you were not hunted on the back of a nation

And you did not walk through the neighborhood with wet wood

- It was narrated by Al-Nasā'ī in the Book of Sales, Chapter: Encouragement to Earn 7/240-241, via Manṣūr, on the authority of ʿImārah. Similarly, it was narrated by Ibn Mājah in the Book of Sales, Chapter: What a man has from his son's money (2290) via Al-A'mash on the authority of ʿImārah. It was also narrated by Al-Bukhārī in ((At-Tārīkh Al-Kabīr)) 1/406 via Ibrāhīm an-Nakh'ī on the authority of ʿImārah.
- In addition, at-Ṭabarānī narrated it in ((Al-Muʿjam Al-Awsaṭ)) 4/380 (4487). And ʿImārah's aunt is anonymous, as Ibn Al-Qaṭṭān stated, except that the Ḥadīth came from the path of Al-A'mash on the authority of Ibrāhīm, on the authority of Al-Aswad, on the authority of ʿĀ'ishah. Likewise, it was narrated by Ibn Abī Shaybah in ((Al-Muṣannaf)) 4/516 (22693).
- It was narrated by Imām Aḥmad in ((Al-Musnad)) 7/314 (25317), and An-Nasā'ī in the Book of Sales, Chapter: Encouraging Earning 7/241. And al-Ṭabarānī in ((Al-Muʿjam Al-Awsaṭ)) 4/380 (4486). Al-Mundhirī said in ((Mukhtaṣar Sunan Abī Dāwūd)) 5/183: A Ḥasan Ḥadīth.
- Furthermore, it has a witness from the Ḥadīth of Jābir ibn ʿAbdullah and ʿAbdullah ibn ʿAmr, as indicated by At-Tirmidhī.
- And Ibn Mājah narrated them in the Book of Trade, Chapter: What a man has from his son's money (2291, 2292). Al-Mundhirī said in ((Mukhtaṣar Sunan Abī Dāwūd)) 5/183 on the Ḥadīth of Jābir ibn ʿAbdullah: Its chain of narrators is trustworthy.
- I said: Ḥadīth of ʿAbdullah ibn ʿAmr was reported from the way of ʿAmr ibn Shu'ayb on the authority of his father on the authority of his grandfather, so the Ḥadīth in all of these ways is Ṣāḥīḥ, Allah willing. Al-Albānī classified it as Ṣāḥīḥ in ((Ṣaḥīḥ Sunan An-Nasā'ī)) (4414).
- And see: ((Takhrīj Aḥādīth waʾthār al-Kashāf)) by Al-Zayla'ī 2/450, ((Tuḥfat Al-Ahwāzi)) by Al-Mubarakfūrī 4/493.

I mean, she does not walk with gossip.

[163/b] Ma'mar reported Qatādah as saying: She used to reprimand the Messenger of Allah (P.B.U.H) for poverty, and she used to collect firewood, so she was reprimanded for that. However, this view is not correct because Allah Almighty described them with wealth and children, and carrying firewood is not a defect.

Aḍ-Ḍaḥāk and Ibn Zayd stated that she used to bring thorns and bones at night and throw them on the path of the Messenger of Allah (P.B.U.H), and his companions to hinder them. This was said by ʿAṭiyyah on the authority of ibn ʿAbbās.

Al-Rubay' ibn Anas said, "She used to spread thorns on the path of the Messenger of Allah (P.B.U.H), and he would tread on it as one of you treads on scarlet silk."

Murrah al-Hamdanī Umm Jamīl used to come every day with a bundle of thorns and throw it in the path of the Muslims.

One day, while carrying a bundle, she became so tired that she sat. As an angel came to her, he destroyed her by pulling her from behind her.

Sa'īd ibn Jubayr said: The bearer of sins is his evidence:

﴿They will bear ˹the burden of˺ their sins on their backs﴾ [Qur'ān: 6: 31], and the Arabs say: So-and-so carries firewood on his back if he offends, and so-and-so is the bearer of firewood in his village if the offender is among them, and so-and-so carries Maḥṭūb on him if he is victimized.

The majority of reciters use it the nominative form, and this is the view held by Abū ʿUbayd and Abū Ḥātim and it has two aspects:

One of them: He will burn to Fire, his wife carrying the wood. The second: And his wife, the bearer of firewood, is also in Fire.

Those who recited it in the nominative based their view on:

[3700] Muḥammad ibn Na'īm informed us, al-Ḥusayn ibn Ayyūb informed us, Alī ibn ʿAbdul-ʿAzīz informed us, Abū ʿUbayd informed us, Ḥajjāj related to us, on the authority of [164/b] Hārūn, he said concerning

recitation of ʿAbdullah's recitation: And Murwiyatuhu Ḥammalatu al-Ḥaṭab. (1)

Al-Ḥasan and Ibn Abī Isḥāq, Ibn Muḥayṣin and al-Aʾraj and ʿĀṣim, recited it Ḥamalat in accusative, because of its origin and his wife, the bearer of firewood, so when Alif is omitted, speech occurs in accusative, and the second: On dispraise and abuse, as in His saying: {Malʾʊ̄nīn}.

Ibn Abī az-Zannād narrated on the authority of his father that he said: The common Arabs used to recite a porter with the accusative, and Abʊ̄ Qilābah and his wife Ḥammalatu al-Ḥaṭab in conformity with the subject.

Al-Ḥaṭab is plural and singular (Ḥaṭabah). Some linguists stated: Al-Ḥaṭab here is the plural of al-Ḥāṭib, that is, the guilty culprit, meaning that she used to incite his enmity by spreading gossip [165/a] and it is similar to in speech is Raṣid and Raṣda (to observe), Hāris and Ḥarsa (to guard), Ṭālib (to seek) and Ṭalab, and Ghāyb and Ghyab.

And the reason for their likening gossip to firewood is that firewood is kindled and burns, so is gossip.

Aktham ibn Ṣayfī said to his sons: Beware of gossip, for it is a burning fire, and that a gossip can do in an hour what a magician does not do in a month, so the poet took him and said:

Gossip is like a fire that burns.

So turn away from it and fight against abusers.

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(1) **[3700] The assessment of the reliability of the chain of transmitters:**

- His men are trustworthy, except that it is disconnected from Hārūn ibn Mūsá, who did not meet ʿAbdullah ibn Masʿūd.

The authentication of Ḥadīth:

- The reading was mentioned by Ibn Khalawayh in ((Iʿrāb al-Qirāʾāt al-Qurʾān)) 2/542, and Abū Ḥayyān mentioned it in ((Al-Baḥr Al-Muḥīṭ)) 8/527, and it was narrated with the wording: His Murayʾtuhu is a carrier of firewood. Ibn Jinni mentioned it in ((Al-Muḥtasib)) 2/375 and said: His Ḥammālat is a predicate of Murayʾtuhu.
- Moreover, Al-Kirmānī mentioned it in ((Shawādh al-Qirāʾh)) (P. 272), he said: This is on the diminutive, and the two recitations have one meaning, except that the first one the Ḥamzah was turned into Yāʾ then it was merged into Yāʾ.

Therefore, it is said: The fire of truth does not fade, and the second reason is that wood becomes fire, and fire is the cause of division, so is gossip.

[3701] Abū al-Qāsim al-Habībī recited to me, he said: Abū [165/b] Muḥammad al-Harrānī al-Juwaynī recited to me:

The Banū of al-Adram carried firewood

They are indicators of contentment and anger

The curse will be revealed upon them, and war will be upon them. (1)

Qur'ān 111: 5 ﴿around her neck will be a rope of palm-fibre﴾

In her neck is a twisted rope made from fire palm fiber.

Dhul-Rummah composed in this regard:

Your eyes are your eyes, and your color is their color

And her neck except that she

The plural is ajyād (necks).

Al-A'shā composed:

And in the desert you count deer

Iyad's men with her horses

﴿a rope of palm-fibre﴾ They differed about it: Ibn ʻAbbās and ʻUrwah ibn az-Zubayr said: A chain of iron, seventy cubits [166/a], whoever enters it and exits from its anus, and the rest of it is twisted around its neck.

As-Suddī said: The iron collar enters Hell, just as the rope and the bucket enter the well.

Al-A'mash narrated on the authority of Mujāhid: It means iron, Manṣūr, on his authority: The iron bar that is in the pulley, and it is called: the axis. This view is held by ʻAṭā, ʻIkrimah, ash-Sha'bī and Muqātil: It means: Fiber.

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(1) **[3701] The assessment of the reliability of the chain of transmitters:**

- The compiler's sheikh was criticized by al-Ḥākim.

The authentication of Ḥadīth:

- The verse is not attributed in ((Al-Jāmiʿ li Aḥkām Al-Qur'ān)) by Al-Qurṭubī 20/239, ((Al-Baḥr Al-Muḥīṭ)) by Abū Ḥayyān 8/528, ((Al-Durr Al-Maṣun)) by As-Samīn Al-Ḥalabī 11/145, ((Fatḥ Al-Qadīr)) by Ash-Shawkānī 5/51. I did not know who said it.

This world's fiber is the rope with which she used to collect firewood, but Allah Almighty choked her with it and destroyed her. This rope will be made of fire in the Hereafter.

Qatādah: It means a necklace of farewells, while al-Ḥasan stated that it was a rope around her neck.

Sa'īd ibn al-Musayyib: She had a luxurious necklace around her neck, so she said: I would have spent the [166/b] on Muḥammad's enmity.

Ibn Zayd said: It is ropes from Yemen trees, called Masad, and it used to be twisted. Al-Mur'i said: from the tree of the sanctuary and the peace, and Al-Masad in the words of the Arabs refers to every rope that has been changed or altered in some way, and its origin is from Al-Masad, which is twisted.

And Masad is more than fibers

Not fangs nor facts

The plural of is Amsād, al-A'shā composed:

It will be called and its door closed without us

[3702] I heard Abū al-Qasīm al-Hasan ibn Muḥammad al-Nīsābūrī () [167/a] say: I heard Abū Naṣr Aḥmad ibn Muḥammad ibn Milḥān al-Basrī say: I heard Bishr ibn Mūsā al-Asadī saying: I heard al-Aṣma'ī saying: Four poets prayed behind an imam whose name was Yaḥyā and he recited:

{Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾[Qur'ān: 112: 1], so he stammered in it, whereupon, one of them said: Yaḥyā did many mistakes in {Say, ˹O Prophet,˺ ﴿He is Allah-One and indivisible﴾.

The second said: He stood silently for a long time, until he became tired. He prostrated.

According to the third, he moaning in his midsection like a pregnant woman. The fourth said, "He pulled his tongue with a rope from a fiber." (1)

(1) **[3702] The assessment of the reliability of the chain of transmitters:**
The authentication of Ḥadīth:
- It was mentioned by Ibn Manẓūr in the news of Abū Nawwās. See: ((Mulḥaq al-

[167/b] In this surah, there is a clear indication of the prophecy of our Prophet Muḥammad (P.B.U.H), where Allah Almighty informed that Abū Lahab and his wife would be destined for fire. They were among the most keen (people) to deny the Prophet (P.B.U.H), but that did not motivate them to deny the Messenger of Allah (P.B.U.H). Their disbelief persisted until he realized God's warnings about their fate in Hell were true and accurate.

Aghānī)) 25/233, and he mentioned that the four poets are: Abū Nawwās, Al-'Abbās ibn Al-Aḥtaf, Al-Ḥusayn ibn Al-Khalīʿ and the fourth, perhaps Muslim ibn Al-Walīd.

Surah Al-Ikhlās (Sincerity)

Surat al-Ikhlāṣ is revealed in Mecca. It is composed of forty-seven letters, fifteen words, and four verses.

[3703] Abū Bakr Muḥammad ibn al-Ḥasan [168/a] al-Aṣbahānī informed us during my reading to him, Abu Muḥammad ʻAbdullah ibn Jaʼfar ibn Aḥmad ibn Fāris informed us, Yūnus related to us ibn Ḥabīb, Abū Dāwūd al-Ṭayālisī related to us, Shu'bah related to us, on the authority of Qatādah, he said: I heard Sālim ibn Abī al-Jaʼd narrating on the authority of Maʼdān ibn Abī Ṭalḥah, Abū Al-Dardāʼ reported the Prophet (P.B.U.H) as saying:

"Is one of you unable to recite a third of the Qur'ān in a single night?"? I said: O Messenger of Allah, who can bear that? He said: Recite:

{Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾ [Qur'ān 112: 1] (1)

(1) **[3703] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh, and the rest of his narrators are trustworthy, and the Ḥadīth is Ṣaḥīḥ as it will come.

The authentication of Ḥadīth:

- It was narrated by Abū Dāwūd Al-Ṭayālisī in (131) (974) and from his chain of transmission it was reported by the compiler, and it was narrated by Muslim in the Book of Travelers' Prayers, in the chapter on the virtue of reading {Say: He is Allah, the One} [Qurʾān: 112: 1] (811) via Shu'bah. It was narrated by Al-Bukhārī in the Book of the Virtues of the Qur'ān, Chapter: The Virtue of {Say, ˹O Prophet, ˺ "He is Allah—One ˹and Indivisible} [Qurʾān: 112: 1] (5015) from the Ḥadīth of Abū Saʿīd Al-Khudrī, may Allah be pleased with him.
- At-Tirmidhī (2896) narrated it from the Ḥadīth of Abī Ayyūb Al-Ansari, then he said: On the authority of Abī Ad-Dardāʾ, Abī Saʿīd, and Qatādah ibn Al-Na'mān, Abū Hurayrah, Anas, Ibn ʿUmar and Abī Masʿūd.
- The meaning of this Ḥadīth is that the Qur'ān was revealed in three parts: three of them are provisions, a third of them are promises and warnings, and a third of them are names and attributes, and this surah collected the names and attributes. This is the saying of Abī al-'Abbās Ibn Surayj, as mentioned by Al-Bayhaqī in ((Al-Asmāʾ was-Ṣifāt)) with an Ṣaḥīḥ chain of transmission, and this saying was classified as Ḥasan by sheikh al-Islām Ibn Taymiyyah.
- See: ((Al-Asmāʾ was-Ṣifāt)) by Al-Bayhaqī 1/110, ((Majmūʿ al-Fatāwá)) by Ibn Taymiyyah 17/103.

[3704] Ash-Shaykh Abū ʿAbdullah al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn al-Thaqafī al-Ḥāfiẓ informed me in my house, Aḥmad ibn Muḥammad ibn Yūsuf al-Ṣarṣarī related to us, ʿUmar ibn Ayyūb as-Saqatī related to us, Muḥammad ibn al-Faraj related to us, Muḥammad ibn al-Zibriqān related to us, Marwān ibn Sālim related to us, on the authority of Abī ʿAmr Mawlá Jarīr, Jarīr ibn ʿAbdullah (may Allah be pleased with him) reported the Messenger of Allah (P.B.U.H) as saying:

(Whoever recites: {Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾ [Qurʾān 112: 1] **when entering his house, poverty will be removed from the people of that house and the neighbors."** (1)

[3705] Ibn Fanjawayh informed me, Ibn Ṣiqlāb related to us, Ibn Abī Al-Khaṣīb related to us (my father related to me) Saʾīd ibn al-Mughirah related to me, Muḥammad ibn Marwān related to us, on the authority of Abān, Anas reported the Messenger of Allah (P.B.U.H) as saying:

(Whoever recites {Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾ [Qurʾān 112: 1] **once, he will be blessed, and whoever recites it twice, he and his family will be blessed), so if he recites it three times, he will be blessed, and his family and all his neighbors, and whoever recites it twelve times, twelve palaces were built for him in Paradise, and the keepers will say, "Let us go and look at our brother's palace, and whoever recites it one hundred times [169/a] expiates for him the sins of twenty-five years, except for blood and property, and whoever reciters it four hundred times, the sins of four hundred years will be expiated for him, except for blood and property, and whoever recites it one thousand times, he will not die**

(1) **[3704] The assessment of the reliability of the chain of transmitters:**
- Its chain is extremely weak as it was defected by Marwān ibn Sālim Al-Ghifārī who is Matrūk in Ḥadīth, and Al-Saqatī's uprightness is questionable.

The authentication of Ḥadīth:
- Narrated by al-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 2/340 (2419). Al-Haythamī said in ((Majmaʿ az-Zawāʾid)) 10/128: It was narrated by Aṭ-Ṭabarānī, and it includes Marwān ibn Sālim Al-Ghifārī, who is Matrūk. Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 14/510: Its chain of transmission is weak.

until he sees his place in Paradise, or it is seen for him). (1)

[3706] Abū ʿAmr al-Furātī informed us, ʿAbdullah ibn Muḥammad ibn Yaʾqūb related to us, ʿAbdullah ibn Jām' al-Ḥalawānī related to us, Muḥammad ibn al-ʿAbbās related to us, ʿUmar ibn Saʾd Al-ʿAttār al-Qalzmī related to us, Ibn Abī Dhiʾb related to us, Muhammad ibn Ghaylān related to us, on the authority of Abū Ḥāzim, on the authority of Sahl ibn Saʾd (may God be pleased with him), he said: A man came to the Prophet (P.B.U.H)and complained to him about miserable and severe conditions, so the Messenger of Allah said: **(If you enter [169 / b] your house, greet if there is anyone in it, and if there is no one in it, then greet me, and recite:**

{Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾ [Qurʾān 112: 1] **once; so the man did that, so Allah gave him sustenance until he poured it out on his neighbors).** (2)

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(1) **[3705] The assessment of the reliability of the chain of transmitters:**

- Its chain is Mawḍūʿ, including Abān Ibn ʿAyyāsh who is Matrūk, and As-Suddī is accused of lying. It also contains whom I could not find.

The authentication of Ḥadīth:

- It was reported by Al-Ḥāfiẓ Abū Muḥammad Al-Ḥasan ibn Aḥmad Al-Samarqandī in the virtues of {Say, ˹O Prophet, ˺ "He is Allah—One ˹and Indivisible} [Qurʾān: 112: 1]
- See: ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/704.
- Narrated by Abū Bakr Al-Ismāʿīlī in ((Muʿjam ash-Shuyūkh)) 2/631 from the way of Qatādah on the authority of Anas in a similar manner, and in its chain of transmission Hārūn ibn Muḥammad Abū Aṭ-Ṭayyib, Ibn Maʾīn said: A liar and Ibn ʿUday said: He is not known and his Ḥadīth is not preserved.
- See: ((al-Mughnī fi aḍ-Duʿafāʾ) by Adh-Dhahabī 2/471, ((Lisān al-Mizān)) by Ibn Ḥajar 6/239.
- Furthermore, Al-Bayhaqī narrated it in ((Shuʿab Al-Imān)) 2/508 briefly and said: Al-Khalīl Ibn Murrah relied on it, and he is one of the weak ones whose Ḥadīth was written.

(2) **[3706] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; including ʿAbdullah ibn Muḥammad ibn Yaʿqūb who was graded weak. In addition, its chain contains those whom I could not find. **The authentication of Ḥadīth:**
- None reported it other than the compiler.
- This is how it came in this place to put Muḥammad before Ibrāhīm, and what is correct is what has preceded in the authentication and what will come in the authentication of ʿAbd al-Raḥman ibn Ibrāhīm ibn Muḥammad ibn Yaḥyá, and he is the son of Abī Isḥāq al-Muzakkī, trustworthy.

[3707] Abū al-Ḥasan ʿAbd Al-Raḥmān ibn Muḥammad ibn Ibrāhīm ibn Yaḥyá informed us, Abū Saʾīd Aḥmad ibn Muḥammad ibn Ziyād ibn Bishr related to us, al-Ḥasan ibn Muḥammad ibn aṣ-Ṣabbaḥ al-Zaʿfarānī related to us, Yazīd ibn Hārūn related to us, al-ʿAlā Abū Muḥammad al-Thaqafī related to us, he said: I heard Anas ibn Mālik saying: We were with the Messenger of Allah (P.B.U.H) in Tabūk, and the sun rose with a brightness, a ray and a light, the like of which I have never seen before. So Gabriel came to the Messenger of Allah (P.B.U.H) and asked:

(Why did I see the sun rising in brightness, a light and a ray, like I have never seen before? He replied: That is because Muʾāwiyah ibn Muʾāwiyah al-Laythī died in Medina today, so Allah Almighty sent seventy thousand angels to offer prayers for him. Then he asked, "Why did that happen?" He said: He used to recite:

{Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾[Qurʾān 112: 1], **at night and during the day, and in his walking, standing, and sitting. Is it for you, O Messenger of Allah, that I take the land for you, so that you can pray for him? So the Prophet (P.B.U.H) prayed for him, then he returned to his country).** (1)

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(1) **[3707] The assessment of the reliability of the chain of transmitters:**

- Very weak, its defect is al-ʿAlāʾ ath-Thaqafī Abū Muḥammad, Matrūk, and accused of lying.

The authentication of Ḥadīth:

- Narrated by Abū Yaʿlá in ((Musnad)) 7/256 (4267), and Ibn Abī Ad-Dunyá in the book ((Al-Awliyāʾ)) (16 p.) (21). Both of them narrated it from the way of Yazīd ibn Hārūn. Similarly, Al-Bayhaqī narrated it in ((As-Sunan Al-Kubrá)) 4/50 (6833).
- It was narrated by Ibn ʿAbd al-Barr in ((al-Istīʾāb)) 3/476 in the biography of Muʾāwiyah ibn Muʿawiyah al-Muzanī, both of them narrated it from the way of Abū Saʿīd al-ʿArabī.
- Ibn Ḥibbān mentioned it in ((Al-Majrūḥīn)) 2/181 in his biography of Al-ʿAlāʾ Ath-Thaqafī, and he said: It is a Munkar Ḥadīth that was not followed up on.
- I said: Follow Al-ʿAlāʾ ʿAṭāʾ ibn Abī Maymūmnah.
- Narrated by Abū Yaʿlá in ((Musnad)) 7/258 (4268), Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 16/428 (1040), and Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 4/51 (6824).
- All of them narrated it from the path of Maḥbūb ibn Hilāl, on the authority of ʿAṭāʾ ibn Abī Maymūmnah, on the authority of Anas. Adh-Dhahabī said in ((Al-Mughnī fi aḍ-Ḍuʿfāʾ)) 2/249: Maḥbūb ibn Hilāl on the authority of ʿAṭāʾ ibn Abī Maymūmnah, he is not known and his Ḥadīth is Munkar. Also, it has a witness from

[3708] Aḥmād ibn Abī al-Furātī informed us, ʻAbdullah ibn Muḥammad ibn Yaʾqūb related to us, Muḥammad ibn Īsā ibn Yazīd related to us, Sulaymān ibn Dawūd al-Minqarī related to us, ʻAbdul ʻAzīz ibn Muḥammad related to us, on the authority of Ubaydullah ibn ʻUmar, on the authority of Thābit Al-Bunānī, on the authority of Anas ibn Mālik that a man was praying at the time of the Messenger of Allah (P.B.U.H) [17 / b] and he did not recite a surah in the prayer except that he recited before it

{Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾[Qur'ān 112: 1], so the Messenger of Allah (P.B.U.H) was informed about that, and so the Messenger of Allah asked:

(O so-and-so! What prevents you from doing what your companions command you to do, and what makes you recite this Surah in every Rak'ah?)

The man said, 'Verily, I love it.' The Prophet (P.B.U.H.) replied,

(Your love of it will lead you to paradise). (1)

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the Ḥadīth of Abī Umāmah, which was narrated by at-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 8/116 (7537), and in his ((Musnad Al-Shāmyyīn)) 2/12 (831). It was narrated by Ibn ʿAbd al-Barr in ((al-Istīʾāb)) 3/476.

- Al-Haythamī said in ((Majmaʿ Al-Zawāʾid)) 3/38: It contains Nawʿ Ibn ʿUmar, Ibn Ḥibbān said: It is said that he plagiarized this Ḥadīth.
- Narrated by Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 19/429 (1041). Al-Haythamī said in ((Majmaʿ az-Zawāʾid)) 3/38: It contains Ṣadaqah ibn Abī Sahl, I did not know him, and the rest of his narrators are trustworthy.
- Ibn Ḥibbān said in ((Al-Majrūḥīn)) 2/181: This Ḥadīth was plagiarized by a sheikh from the people of the Levant, who narrated it on the authority of Baqiyyah ibn Muḥammad ibn Ziyād on the authority of Abū Umāmah in its length.
- Ibn ʿAbd al-Barr said in ((al-Istīʿāb)) 3/476: The chains of narration for these Ḥadīths are not strong, and if they were in rulings, none of them would be an argument.
- And see: ((Al-Iṣābah)) by Ibn Ḥajar 6/159 in the biography of Muʾāwiyah ibn Muʾāwiyah Al-Muzanī.

(1) **[3708] The assessment of the reliability of the chain of transmitters:**

- Very weak, most of its narrators are weak, and the most severe of them is Sulaymān ibn Dāwūd Al-Minqarī, who is Matrūk and accused of lying, and there is also ʿAbdul Aziz ibn Muḥammad Ṣadūq, except that his Ḥadīth on the authority of ʿUbaydullah ibn ʿUmar is Matrūk according to An-Nasāʾī. However, the Ḥadīth is Ṣaḥīḥ from another route.

[3709] Nāqil ibn Rāqim ibn Aḥmed al-Bābī informed me, ʿAli ibn al-Ḥasan ibn Bakhtyār related to us, Abū Ibrāhīm al-Qaṭṭān related to us, ʿUthmān ibn ʿAbdullah al-Qurashī related to us, Salamah ibn Sinān related to us, on the authority of Muḥammad ibn al-Munkadir that the Messenger of Allah (P.B.U.H) said:

The authentication of Ḥadīth:

- Al-Bukhārī narrated it commenting on the book of the call to prayer, chapter: Combining the two surahs in one rak'ah (2774).
- And At-Tirmidhī connected it in the Book of the Virtues of the Qur'ān, Chapter: What came in Surat Al-Ikhlās (2901), and he said: This is a Ḥasan, Gharīb and Ṣaḥīḥ Ḥadīth from this face, from the Ḥadīth of ʿUbayd Allah ibn ʿUmar on the authority of Thābit. And Mubarak ibn Faḍālah narrated, on the authority of Thābit, on the authority of Anas that a man said: O Messenger of Allah, I love this surah: {Say, ⌜O Prophet, ⌝ "He is Allah—One ⌜and Indivisible} [Qurʾān: 112: 1], and he said: ((Your love for it admits you into Paradise)), Abū Dāwūd Sulaymān ibn Al-Ash'ath narrated to us that Abū Al-Walīd narrated to us Mubarak ibn Faḍālah it. Al-Albānī said in ((Ṣaḥīḥ Sunan At-Tirmidhī)) (2323): Ḥasan Ṣaḥīḥ.
- It was narrated by Abū Yaʿlá in his ((Musnad)) 6/83 (3335), Ibn Khuzaymah in his ((Ṣaḥīḥ)) 1/269 (537), and Ibn Ḥibbān in his ((Ṣaḥīḥ)) as in ((Al-Iḥsān)) 3/73 (794), and al-Ṭabarānī in ((Al-Muʿjam Al-Awsaṭ)) 1/492 (902) and he said: No one narrated this Ḥadīth from ʿUbaydullah except ʿAbd al-Aziz. Similarly, Al-Ḥākim narrated it in ((Al-Mustadrak)) 1/367 (878), saying: This Ḥadīth is Ṣāḥīḥ according to the condition of Muslim, yet they did not report it. Al-Bukhārī also argued, citing ʿAbdul Aziz Ibn Muḥammad in places. Likewise, Al-Bayhaqī narrated it in ((Al-Sunan Al-Kubrá)) 2/60 (2296).
- All of them narrated it from the Ḥadīth of ʿAbd al-Aziz ibn Muḥammad, on the authority of ʿUbaydullah ibn ʿUmar, and his Ḥadīth on his authority is Munkar according to An-Nasā'ī. However, the Ḥadīth has another route, that is, Al-Mubārak ibn Faḍālah on the authority of Thābit; it was narrated by at-Tirmidhī as stated earlier. Similarly, it was narrated by ibn ʿAbd ibn Ḥamīd in his ((Musnad)) as in ((Al-Mukhtab)) (P. 405).
- In addition, the Ḥadīth was classified as Ṣaḥīḥ by At-Tirmidhī, Ibn Khuzaymah, Ibn Ḥibbān, Al-Ḥākim and Al-Albānī, as previously mentioned.
- And the Ḥadīth has a witness from the Ḥadīth of ʿĀ'ishah, may Allah be pleased with her. It was narrated by Al-Bukhārī in the Book of Monotheism, Chapter: What came in the call of the Prophet (P.B.U.H), his nation to the oneness of Allah (7375), and it was narrated by Muslim in the book of travelers' prayer and shortening it, Chapter: The Excellence of {Say, ⌜O Prophet, ⌝ "He is Allah—One ⌜and Indivisible} [Qurʾān: 112: 1] (813).
- See: ((Fatḥ Al-Bārī)) by Ibn Ḥajar 2/257-258.

(An angel descended from the seventh heaven, and an angel emerged from the seventh earth, so they met on this [171/a] earth. The one who descended from heaven said: Today I have lifted an action that I have not lifted the like of it, and the one who came out of the earth said: What is that? He replied: A man recited {Say, ˹O Prophet,˺ "He is Allah—One ˹and Indivisible} a hundred times. He asked: What is wrong with him? His response was: He was forgiven). (1)

[3710] Muḥammad ibn al-Qāsim informed us, Muhammad bin Yazīd related to us, Abū Yaḥyá al-Bazzāz related to us, Muḥammad ibn al-Azhar related to us, Abū ʻĀmir al-ʻAqdī related to us, on the authority of Mālik ibn Anas, on the authority of ʻUbaydullah ibn ʻAbdul Raḥman, on the authority of ibn Ḥunayn, on the authority of Abu Hurayrah, that the Prophet (P.B.U.H) heard a man reciting:

{Say, ˹O Prophet, ˺ ﴿He is Allah—One ˹and Indivisible}[Qur'ān 112: 1], so he said:

"I walked out with the Prophet (P.B.U.H) and he heard a man reciting 'Say: He is Allah, the One.' So the Messenger of Allah (P.B.U.H) said,

(It is obligatory.) I asked, **'What is obligatory?'** He replied,

(Paradise)" (2)

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(1) **[3709] The assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍūʻ, its defect: ʻUthmān ibn ʻAbdullah Al-Qurashī, he used to fabricate Ḥadīths, and the Ḥadīth is Mursal as well.

The authentication of Ḥadīth:
- I did not find it except at the compiler.

(2) **[3710] The assessment of the reliability of the chain of transmitters:**
- Weak, Muḥammad ibn Al-Azhar forbade Aḥmad to write about him. Also, the chain of transmission contains those whom I did not come across.
- The Ḥadīth is Ḥasan, as follows.

The authentication of Ḥadīth:
- It was narrated by Imām Mālik in ((Muwaṭṭa')) in the book of the Qur'ān, chapter: What came in reading {Say, ˹O Prophet, ˺ "He is Allah—One ˹and Indivisible} [Qurʾān: 112: 1]1/208 (18), and Imām Aḥmad narrated it in ((Musnad)) 3/354 (10536). It was narrated by At-Tirmidhī in the Book of the Virtues of the Qur'ān, Chapter what came in Surat Al-Ikhlās (2897) and he said: Ḥadīth is Ḥasan and

[3711] Muḥammad ibn al-Qāsim informed me, Abū al-Qāsim ʿAbdullah ibn Aḥmad ibn ad-Dasht related to us, Aḥmad ibn [171/b] Muḥammad ibn al-Hasan ibn Quraysh related to us, Muʾādh ibn Yūsuf at-Tājir related to us, Musadad ibn Misrhad related to us, Ḥamdān ibn Razām related to us, Muḥammad ibn ʿAbdullah related to us, on the authority of Mālik ibn Dinār, Anas ibn Mālik reported the Messenger of Allah as saying:

(Whoever recites {Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾ [Qurʾān 112: 1] **once, Allah will give him a reward as much as seventy quintals camel-load of ruby, so Allah breathes the spirit into him, they will carry his records as one record, they are very close as the hair of the negro and lighter than hair).** (1)

[3712] Muḥammad ibn al-Qāsim related to us, Abū Muḥammad ʿAbdullah ibn Aḥmad ibn Jaʾfar related to us, Abū Ḥasan al-ʿUthmānī related to us, Aḥmad ibn ʿAbdul Raḥmān related to us, my uncle ʿAbdullah ibn Wahb related to us, Ibn Lahīʾah related to us, on the authority of Abd al-Raḥmān ibn Yazīd [172/a] ibn Jābir, on the authority of Makḥūl, on the authority of Abd al-Raḥmān ibn Ghanm, on the authority of Ubayy ibn Kaʿb, he said: The Messenger of Allah (P.B.U.H) was asked about the reward of

(He who recites {Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾ [Qurʾān 112: 1]**, good will be scattered over his head from the clouds of the sky,**

Gharīb; we only know it from the Ḥadīth of Mālik ibn Anas. It was narrated by An-Nasāʾī in the Book of the Opening, Chapter: The merit in reading {Say, ˹O Prophet, ˺ "He is Allah—One ˹and Indivisible} [Qurʾān: 112: 1]2/171. It was also narrated in ((Al-Sunan Al-Kubrá)) 1/341 (1066). Al-Ḥākim narrated it in ((Al-Mustadrak)) 1/754 and said: This Ḥadīth was narrated through an Ṣaḥīḥ chain of transmission but they did not report it, and Adh-Dhahabī agreed with him. All of them narrated it from the path of Mālik ibn Anas with it, and the Ḥadīth was classified as Ḥasan by At-Tirmidhī, and Al-Ḥākim and Adh-Dhahabī graded it Ṣaḥīḥ as previously mentioned. Al-Albānī said in ((Ṣaḥīḥ Sunan At-Tirmidhī)) (2323): Ḥasan Ṣaḥīḥ.

(1) **[3711] The assessment of the reliability of the chain of transmitters:**

- Mawḍūʿ, its blemish is Ḥamdān ibn Razām, accused of fabrication, and its sheikh, Muḥammad ibn ʿAbdullah Al-Ansari, a liar.

The authentication of Ḥadīth:

- It was mentioned above at the beginning of the Surahs.

and tranquility will descend upon him, and mercy will cover him, and he will have a sound around the Throne, and Allah, the Most High, will look at its reciter and will not ask Him anything except He will give it to him and He will make him in His guardianship and protection). (1)

In the name of Allah, the Most Gracious, the Most Merciful

Allah (May He be glorified and exalted) said:

Qur'ān: 112: 1 {Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾

[3713] Sheikh Abū Ṭāhir Muḥammad ibn al-Faḍl ibn Muḥammad ibn Isḥāq al-Makkī informed us, Abū Bakr Muḥammad ibn Isḥāq ibn Khuzaymah informed us, Aḥmad ibn Manī' and Maḥmūd ibn Khaddāsh related to us: Abū Sa'd aṣ-Ṣaghānī related to us (172 /b], Abū Ja'far al-Rāzī related to us, on the authority of Al-Rabī' (ibn Anas) (), on the authority of Abī al-Āliyyah, on the authority of Ubayy ibn Ka'b that the polytheists said to the Messenger of Allah (P.B.U.H): Tell us the lineage of your Lord." So Allah revealed. To conclude the surah, Allah Almighty revealed: {Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾ (2)

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(1) **[3712] The assessment of the reliability of the chain of transmitters:**
- Weak, including Aḥmad ibn ʿAbd al-Raḥman ibn Wahb is truthful, changed at the end, and the text of the Ḥadīth is fabricated, as it was stated at the beginning of Surat Al-Balad.

The authentication of Ḥadīth:
- It has been mentioned repeatedly at the beginning of the Surahs.

(2) **[3713] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak due to the weakness of Abū Saʿd aṣ-Ṣaghānī who is weak; and Abū Ja'far Al-Rāzī is truthful yet poorly memorized.
- Moreover, al-Rabi' ibn Anas is Ṣadūq yahim. Ibn Ḥibbān said in ((Ath-Thiqāt)) 4/228 in his biography: People fear his Ḥadīth as it was from Abū Jaffa's narration from him, because in his Ḥadīths from him much disturbance. And the Ḥadīth is Ḥasan, as it will be stated below.

The authentication of Ḥadīth:
- Narrated by Imām Aḥmad in ((Musnad)) 6/160 (20714). Similarly, At-Tirmidhī narrated it in the Book of Interpretation of the Qur'ān, Chapter: From Surat Al-Ikhlās (3364). Ibn Abī ʿAṣim narrated the like of it in ((As-Sunnah)) 1/298 (663). Likewise, Aṭ-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 30/342, as mentioned by the compiler. Ibn

Abū Ẓubayān and Abū Ṣāliḥ reported on Ibn Abbas› authority that

ʿUday narrated it in ((Al-Kāmil)) 7/460 in the biography of Abī Saʿd Al-Ṣaghānī. Abū Sheikh also narrated it in ((Al-ʿAẓmah)) 1/372 (88). Similarly, Al-Wāḥidī in ((Asbāb Al-Nuzul)) (pp. 500-501). Furthermore, Al-Bayhaqī narrated it in ((Al-Asmāʾ waṣ-Ṣifāt)) 2/39 (607). Al-Khatīb narrated it in ((Tārīkh Baghdād)) 3/281.

- All of them narrated it from the path of Abī Saʿd Aṣ-Ṣaghānī; It is weak, yet it was followed up.
- It was followed by Muḥammad ibn Sābīq. It was narrated by Al-Ḥākim in ((Al-Mustadrak)) 2/589, and he said: Its chain of transmission is Ṣaḥīḥ, and Adh-Dhahabī agreed with him. Al-Bayhaqī narrated it in ((Al-Asmāʾ waṣ-Ṣifāt)) 1/92 (50).
- And Muḥammad ibn Sābīq At-Tamīmī is Ṣadūq, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 2/78, but the Ḥadīth remains weak due to the weakness of Abū Jaʿfar Al-Rāzī, and because it was reported as Mursal as At-Tirmidhī referred to, as he narrated it in the previous place (3365) via ʿUbayd Allah ibn Mūsá on the authority of Abū Jaʿfar Al-Rāzī, on the authority of Al-Raḥbīʿ, on the authority of Abū Al-ʿĀliyah as a Mursal, and he said: This is more correct than the Ḥadīth of Abī Saʿd. Al-Bukhārī referred to this in ((At-Tārīkh al-Kabīr)) 1/245.
- Al-Albānī classified it as weak in his narration of the book ((As-Sunnah)) by Ibn Abī ʿAṣim 1/298. However, the Ḥadīth has witnesses to support it:
- The first: From the Ḥadīth of Jābir ibn ʿAbdullah narrated by Abū Yaʿlá in ((Musnad)) 4/38 (2044) and in it the questioner is a Bedouin, and Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/343, and ʿAbdullah ibn Aḥmad ibn Ḥanbal in ((As-Sunnah)) 2/508 (1185), Al-Bayhaqī in ((Shu'b Al-Imān)) 2/508, and Al-Wāḥidī in ((Asbāb An-Nuzūl)) (p. 501), Ibn Kathīr said in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 14/501: a close chain It was reported as Mursal by more than one of the predecessors. Al-Haythamī said in ((Majmaʿ Az-Zawāʾid)) 7/146: It contains Mujālid Ibn Saʿīd, Ibn ʿUday said: He has it on the authority of ash-Sha'bī on the authority of Jābir and the rest of its narrators are the men of the Ṣaḥīḥ.
- In addition, Mujālid ibn Saʿīd is not strong and he changed at the end of his life ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/159.
- The second: From the Ḥadīth of Ibn ʿAbbās, Al-Bayhaqī reported it in ((Al-Asmāʾ waṣ-Ṣifāṭ)) 2/38 (606), and in it the questioner was the Jews, and its chain of transmission was graded Ḥasan by Ibn Ḥajar in ((Fatḥ Al-Bārī)) 13/356.
- I said: It includes ʿAbdullah ibn ʿĪsá Al-Hazāz Abū Khalaf who is weak, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/521.
- The third: Mursal: Mursal ʿIkrimah, Mursal Qatādah, and Mursal Abī Al-ʿĀliyah narrated by Aṭ-Ṭabarī in ((Jāmiʾ al-Bayān)) 30/342-343.
- And the Ḥadīth is Ḥasan by its witnesses. It was classified as Ḥasan by Al-Albānī in ((Ṣaḥīḥ Sunan At-Tirmidhī)) (2680), and as for the difference of the questioner in these Ḥadīths - the polytheists, the Jews, the Arabs - it is from the matter of repeated revelations.
- See: ((Al-Itqān)) by As-Suyūṭī 1/210 et seq.
- The story is very weak, it was narrated by al-Ṭabarānī in ((Al-Muʿjam al-Kabīr))

ʿĀmir ibn aṭ-Ṭufayl- and Arbad ibn Rabīʾah came to the Messenger of Allah (P.B.U.H), so ʿĀmir said: What are you calling us for, O Muḥammad? He said:

(To Allah), and he said: Describe it for us. Was he made of gold, silver, iron, or wood? So this surah was revealed, and Allah sent a thunderbolt to Arbad and burned him. ʿMir was stabbed in his pinkie and died. Their story was mentioned in Surat Al-Raʾd.

Aḍ-Ḍaḥāk, Qatādah and Muqātil said that some Jewish rabbis [173/a] came to the Messenger of Allah (P.B.U.H) and said: O Muḥammad, describe to us your Lord, so that we may believe in you, for Allah Almighty revealed His description in the Torah, so tell us what He is, and who He is. What gender, gold, copper, yellow, iron, or silver, and does he eat and drink? Who inherits the world, and who inherits it?

Allah revealed this Surat to describe Allah Almighty.

[3714] ʿAqīl ibn Muḥammad informed me that Abū al-Faraj al-Baghdādī informed them, on the authority of Abū Jaʾfar al-Ṭabarī, Ibn Ḥamid related to us, Salamah related to us, Ibn Isḥāq related to me, on the authority of Muḥammad, that Saʾīd said: A group of the Jews came to the Prophet (P.B.U.H) and said: O

10/312 (10760). Al-Haythamī said in ((Majmaʿ Al-Zawāʾid)) 7/41: It contains ʿAbdul Aziz ibn ʿImrān, and he is weak.

- I said: Rather, it is Matrūk, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/606.
- Aṭ-Ṭabarī narrated it in ((Jāmiʿ al-Bayān)) 13/119 from Mursal Ibn Zayd, and in 13/126 from Mursal Ibn Jurayj. It was mentioned by Al-Wāḥidī in ((Asbāb Al-Nuzūl)) (pp. 278-279), and Al-Baghawī in ((Maʾālim at-Tanzīl)) 4/301, and see: ((Jāmiʿ Al-Bayān)) by Aṭ-Ṭabarī 13/125, ((Maʿālim At-Tanzīl)) by Al-Baghawī 8/587 ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/266.
- Ibn Abī ʿAṣim narrated in ((As-Sunnah)) 1/304, and Abū Yaʿlá in ((Musnad)) 6/87 (3341), and Al-Bayhaqī in ((Asmāʾ waṣ-Ṣifāt)) 2/38 (605) from the Ḥadīth of Anas that he said: The Messenger of Allah (P.B.U.H) sent a man from his companions to one of the heads of the polytheists inviting him to Allah, so he said: This god to whom you are calling. Is He from silver? Is He from gold? So he got angry because of what he heard……The Ḥadīth. It also includes that Allah destroyed him with a thunderbolt, and there is no indication of the reason for the revelation of Surat Al-Ikhlās.
- The Ḥadīth was graded Ṣaḥīḥ by Al-Albānī in his Takhrīj of the book ((As-Sunnah)) as stated above.

Muḥammad, this is the one who created the creation, so who created Him? Hence, the Prophet (P.B.U.H) was so angry that his color changed, they were angry for His Lord, and then Gabriel calmed him and told him: Calm down, O Muhammad. Then he brought Allah's answer to what they asked him:

{Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾[Qur'ān 112: 1], to the end of the Surah. When the Prophet (P.B.U.H) recited it to them, they said: Describe your Lord to us, how His creation is, how His arms are, and how His hands are. There was more anger in the Messenger of Allah than in the first instance. Gabriel replied to him the same way he did. He answered what they asked him:

﴿They have not shown Allah His proper reverence—when on the Day of Judgment the ˹whole˺ earth will be in His Grip…..﴾ [Qur'ān: 39: 67] (1)

Aḍ-Ḍaḥāk reported Ibn ʿAbbās as saying: That the Najrān delegation came to the Messenger of Allah, seven bishops from the Banū [174 / A] al-Ḥārith ibn Ka'b, including the master and the servant, and they said to the Prophet (P.B.U.H): Describe for us your Lord from anything He is. Thus, the Prophet said: **"Indeed, my Lord is not of a thing, and He is distinct from things,** so Allah Almighty revealed:

{Say, ˹O Prophet,˺ ﴿He is Allah—One ˹and Indivisible﴾[Qur'ān 112: 1], that is, He is one.

There is no difference between al-Wāḥid and al-Aḥad according to most of our companions, evidenced by Abdullah's recitation:

(Qul Huwa Allah al-Wāḥid), however, some scholars differentiated between them, so they said: Al-Wāḥid stands for separation, while al-Aḥad stands for extremity.

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(1) **[3714] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; It has three defects: the first: the defect of the transmission, the second: Muḥammad ibn Isḥāq is Mudallis, and he made ʿanʿanah, and the third: Salamah ibn Al-Faḍl, who is truthful but makes many mistakes, and Muḥammad ibn Ḥamīd Al-Rāzī is weak.

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/343 and from his chain of transmission is the compiler, and he also reported it in Surat Az-Zumar 24/28. As-Suyūṭī mentioned him in ((Ad-Durr Al-Manthūr)) 6/705, and added his attribution to Ibn Al-Mundhir.

And it is said that Allah is Wāḥid in terms of His attributes and Aḥad in terms of His self.

Since the 'one' represents its basis, origin, and principle, Al-Wāḥid indicates His eternity and primacy. Al-Aḥad indicates that He is distinct from His creation in terms of all attributes, and banishes all [174/b] types of polytheism from Him, so al-Aḥad was built to deny what is mentioned with Him in the number, and the one is a name for the beginning of the number, so one is suitable for speech in the place of negation, while al-Aḥad occurs in place of affirmative. You say: None of them came to me, and one of them came to me, (and it is not implied that one of them came to me), because if you mention that none of them came to me, then the meaning is neither one came to me nor two, and if you state that one of them came to me, then the meaning is that no two of them came to me.

According to ibn al-Anbārī: Aḥad is originally Wāḥid, as the woman is called Anāh, and the origin is Want. It derives from al-Wan, al-Futūr. The poet said: A woman from Rabī'ah 'Āmir threw him.

She wakes up with a group of women.

An-Nānbighah said:

My riding camel by the time of sunset

At Dhul Jalīl on a domesticated one

[3715] I heard Abū 'Abd al-Raḥmān al-Sulamī saying: I heard Manṣūr ibn 'Abdullah saying: I heard Abu al-Qāsim al-Bazzāz saying: I heard Ibn 'Aṭā' saying about His statement:

{Say, ⌜O Prophet,⌝ ﴿He is Allah—One ⌜and Indivisible﴾[Qur'ān 112: 1]: He is the only one to find lost things, and the one who is united by revealing the hidden." (1)

(1) **[3715] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak, including Abū ʿAbd al-Raḥman as-Sulamī; the compiler's sheikh is weak.

The authentication of Ḥadīth:
- It was reported by as-Sulamī in ((Ḥaqīq at-Tafsīr)) 376/a.

The majority of reciters read it with Tanwīn. In contrast, al-Ḥasan, Naṣr ibn ʿĀṣim, ibn Abī Isḥāq, Abbān ibn ʿUthmān and Hārūn ibn Īsā (Aḥadu Allah) without Tanwin, to ride of the meeting of two Sākin letters, like those who recited: (ʿUzayru ibn Allah) The Jews say, ﴿Ezra is the son of Allah﴾ [9: 30] without Tanwīn.

[175/b] As for His statement: ﴿Allah, the Eternal Refuge﴾, the scholars differed about it: Ibn ʿAbbās, Mujāhid, al-Ḥasan and Sa'īd ibn Jubayr said: He who has no hollow, and Sa'īd ibn al-Musayyib said: He who has no filling. However, ash-Sha'bī stated: He who does not eat or drink, (Ikrimah: the one from whom nothing comes out). It is stated: It is interpreted by what follows it, and this is al-Quraẓī's view. (1)

(1) In the original: Al-Sha'bi: the one who does not eat or drink, a view held by al-Quraẓī, and it was said that it was interpreted later, and what was proven by (b), (c); because it is the correct one, since Muḥammad ibn Kaʿb Al-Quraẓī did not say according to Al-Sha'bi, but rather he said: Aṣ-Ṣamad is the one who neither begot nor was he begotten, and there is none comparable to Him.

- These sayings were narrated by Ibn Abī ʿAṣim in ((Sunnah)) 1/299, and Aṭ-Ṭabarī narrated them in ((Jāmiʿ al-Bayān)) 30/344.
- According to ibn ʿAbbās, ibn Abī ʿĀṣim chain of transmission includes Ibn includes ʿAbdullah ibn Maysarah, Abū Isḥāq, al-Kufī, weak, as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 1/539.
- In addition, Aṭ-Ṭabarī's chain transmission also contains ʿAṭīyah al-ʿAwfī, is truthful yet made many mistakes, as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 1/678. The report according to these two routes is Ḥasan, and Allah knows best.
- As for the saying of Mujāhid and Al-Ḥasan, they narrated it with an Ṣaḥīḥ chain of transmission. As for what Saʿīd ibn Jubayr said, the chain of transmission of Ibn Abī ʿAṣim includes Muḥammad ibn Muslim aṭ-Ṭāʾifī, a truthful one, who made mistakes in his memorization, as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 2/133, except that he was followed up with Aṭ-Ṭabarī al-Rabīʿ ibn Muslim al-Jumaḥī, and he is trustworthy, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/295, so the narration is Ṣāḥīḥ.
- As for what Saʿīd ibn Al-Musayyib said, its chain of narrators is weak. It includes Al-Mustaqīm ibn ʿAbdul-Mālik, whose name is ʿUthmān, Layyin in Ḥadīth, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/662.
- As for the saying of al-Shaʿbi, the chain of transmission of Ibn Abī ʿAṣim is Ṣāḥīḥ, and the chain of transmission of Aṭ-Ṭabarī includes Zakariyyá ibn Abī Zāʾidah with trust, except that he is Mudallis, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/313, and he made

[3716] Muḥammad ibn al-Faḍl informed us, Muḥammad ibn Isḥāq ibn Khuzaymah informed us, Aḥmad ibn Manī' and Maḥmūd ibn Khaddāsh related to us: Abū Sa'īd aṣ-Ṣaghānī related to us, Abū Ja'far al-Rāzī related to us, on the authority of al-Rabī', On the authority of Abū al-'Āliyyah, that Ubayy ibn Ka'b said: Aṣ-Ṣamad is the one who did not beget and was not born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allah does not die and He does not leave behind any inheritance. (1) [176/a] Abū Wā'il Shaqīq ibn Salamah stated:

ʿanʿanah, but it was followed by Yaḥyá ibn Saʿīd and ʿĪsá ibn Yūnus with Ibn Abī ʿĀṣim.
- As for what ʿIkrimah said, he narrated it with an Ṣaḥīḥ chain of narration, and it was graded weak by the scholar Al-Albānī in his narration of the book ((As-Sunnah)) by Ibn Abī ʿAṣim, where they - may Allah preserve him - deluded him in naming Abī Raja' the narrator on the authority of ʿIkrimah, so he named him Maṭar ibn Ṭahmān. Although he is truthful, yet has many mistakes, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/187, except that Abū Raja' came explicitly with Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/346, and he said: On the authority of Abū Raja' Muḥammad ibn Sayf – it was misspelled to Yūsuf – and Muḥammad ibn Sayf is trustworthy as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 2/85. In addition, Ibn Abī ʿĀṣim narrated it on the authority of Abī Rajāʾ from three different routes: from the route of Shu'bah on his authority, from the route of Ismā'īl ibn Aliyah on his authority, and from the way of Yazīd ibn Zurayʿ on his authority and all of them have narrated on the authority of Muḥammad ibn Sayf. Other than Maṭar ibn Ṭahmān, I have not seen any of them who narrated from him except Shu'bah.
- As for the saying of Muḥammad ibn Ka'b Al-Quraẓī, he narrated it with a weak chain of narration, in which Abū Ma'shar the narrator on his authority, and his name is Najīḥ ibn ʿAbd al-Raḥman as-Sindī, is weak, as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 2/141, except that Imām Aḥmad said: His Ḥadīth on the authority of Muḥammad ibn Ka'b is written down in ((At-Tafsīr)), and Ibn Al-Madīnī said: It is narrated on the authority of Muḥammad ibn Ka'b with valid Ḥadīths ((Tahdhīb Al-Tahdhīb)) by Ibn Ḥajar 5/611 - and some of these sayings were narrated by Al-Bayhaqī in ((Al-Asmāʾ waṣ-Ṣifāt)) 1/156.
- See: ((Maʿālim at-Tanzīl)) by Al-Baghawī 8/558, ((Zād Al-Masīr)) by Ibn Al-Jawzī 9/268. The meaning of these sayings: That is, Allah is independent of these things due to the perfection of His richness, Glory be to Him, and the Creator, may He be glorified and exalted, is more deserving of all the riches and perfection He has made for some of His creatures. See: ((Majmūʿ al-Fatāwá)) by Ibn Taymiyyah 17/239.

(1) [3716] The assessment of the reliability of the chain of transmitters:
- Its chain is weak, including aṣ-Ṣaghānī is weak, Abū Jaʿfar Al-Rāzī is Ṣadūq with a poor memory, and Ar-Rabiʿ ibn Anas is a Ṣadūq who has delusions. Ibn Ḥibbān

"He is the master whose authority encompasses everything. This is the narration of ʻAlī ibn Abī Ṭalḥah on the authority of Ibn ʻAbbās. A master who has achieved the highest level of honor and authority, he said. According to another view: "The One Who all of creation depend upon for their needs and requests."

The Arabs used to say: Ṣamadtu so-and-so Iṣmuduhu Ṣamdan with Sukūn of Mīm if you head for someone. Similarly, al-Maṣmūd is called Ṣamad, such as al-Qabḍ and an-Naqḍ. It is said Bayt Maṣmūd and Muṣmad if people intended it to fulfill their needs.

Ṭurfah composed in this respect:

And for the neighborhood to meet everyone, you meet me

To the height of the lofty, steadfast house

And the Imams were enchanted concerning aṣ-Ṣamad:

Qatādah said: Aṣ-Ṣamad is The Eternal One who remains after His creation, ʻĀṣim and Ma'mar said: He is the eternal, ʻAlī ibn Mūsā Al-Riḍā: He is the one whose minds have despaired of knowing how He is, Muḥammad ibn ʻAlī al-Tirmidhī: He is the Eternal without beginning. It is also argued that he is far removed from the similarities between photographers. It is said: Aṣ-Ṣamad means Allah Almighty is beyond division and splitting.

Maysarah said: Aṣ-Ṣamad means solid.

According to ibn Mas'ūd: The one without bowels.

Abū Isḥāq al-Kūfī on ʻIkrimah authority: A-Ṣamad means no one is above Him. He is not above him and says this. This is the view of ʻAlī may Allah be pleased with him).

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said: People fear his Ḥadīth, which was not narrated by Abū Jaʿfar from him, because there is much confusion in his narration. ((Al-Thiqāt)) 4/228.

The authentication of Ḥadīth:

- It was reported by At-Tirmidhī in The Book of Interpretation of the Qur'ān, Chapter: From Surat Al-Ikhlās (3364), Ibn Abī ʿAṣim in ((As-Sunnah)) 1/298, and Ibn ʿUday in ((Al-Kāmil)) 7/460. All of them are reported in a Ḥadīth, describe your Lord for us, and I have classified the Ḥadīth as Ḥasan there with its witnesses. However, the Mawqūf here has not witnesses, so it remains weak.

As-Suddī stated: He is the one we seek to fulfill our needs and help during calamities.

Yamān stated that He does not sleep, while Ka'b al-Aḥbār said: He has no equal and nothing is like Him.

Ibn Kaysān: No one compares to Him.

Muqātil ibn Ḥayyān stated that He has no fault, while Rabī' said He is the one affected by ailments.

Sa'īd ibn Jubayr said: He is also flawless in all his attributes and actions.

According to Aḍ-Ḍaḥāk: He is omnipotent and cannot be defeated by anyone.

Abū Hurayrah said: He is independent of everyone [177/b] and everyone needs Him.

Murrah al-Hamadānī: He does not wear out or perish. Al-Ḥusayn ibn al-Faḍl also said: He rules whatever He wants and does whatever He wills, and there is no adjuster of his judgment, (None can reverse His decision).

Muhammad ibn ʿAlī said: Aṣ-Ṣamad is the one that sights do not comprehend Him, and thoughts do not contain Him, and the regions do not reach Him, and everything has a measure at Him.

Ibn ʿAṭā said: Aṣ-Ṣamad is the one who does not appear like He.

According to Ja'far: Who gave nothing else but the name and attributes of His creation?

Junayd: The one who did not allow His enemies to know Him.

It is also said: He is the only one whose Names and Attributes cannot be recognized, and the tongue does not encompass Him, and the finger does not point to Him. Ibn ʿA says He is far above the universe and corruption. Al-Wāsiṭī stated: He is not someone who does not encompass nor suffer from ailments.

Ja'far aṣ-Sādiq also said: Aṣ-Ṣamad is composed of five letters: [178/a] the alif stands for His Oneness, and the Lām refers to His divinity. They are merged into each other and are not pronounced, yet written.

This proves that His Oneness and divinity cannot be comprehended by the senses. And He cannot be measured by people. Being hidden in words means our minds cannot comprehend Him, or His knowledge. However, being manifested in writing shows that He appears in the hearts of righteous people and appears in the eyes of lovers in the abode of peace. In addition, Aṣ-Ṣād stands for His Truthfulness, so His promise is true, His words are true, and His action is true, and He called His servants to be truthful. As for Mīm, It denotes His Sovereignty, so He is the real Sovereign, while Dāl stands for His Permanence in His Eternity. (1)

(1) Al-Salami mentioned it in ((Ḥaqā'īq at-Tafsīr)) (376/a).
- Sheikh ul-Islam said on the authority of the Rāfiḍah in ((Minhāj al-Sunnah)) 2/464: No one was lied to as Ja'far aṣ-Sādiq was lied to, until they attributed to him the Book of Jafar... and the benefits of the Surahs of the Qur'ān in a dream, and what is mentioned about him of the facts of interpretation, many of which was mentioned by Abū ʿAbd al-Raḥman al-Salami.
- Furthermore, he said in 11/8: Likewise, Jaʿfar aṣ-Sādiq has been lied to of lies that only Allah knows... and even attributed to him types of interpretation of the Qur'ān on the Bāṭiniyah method, as mentioned by Abū ʿAbd al-Raḥman al-Salami in the book ((Ḥaqā'īq at-Tafsīr)) so he mentioned A piece of the interpretations that are from his interpretations, and it is a matter of distorting the words from their places, and changing what Allah Almighty wants of the verses to what He does not want.
- And the most correct in the meaning of Aṣ-Ṣamad is what Sheikh-Islām Ibn Taymiyyah said: The predecessors had several sayings in it, the one may think that they are different, yet they are not the case, rather they are all Ṣaḥīḥ, and the well-known of them are two sayings:
- One of them: That Aṣ-Ṣamad is that which has no hollow, and it is the saying of most of the predecessors among the Companions and the Followers and a group of the people of the language.
- And the second: He is the master who are sought to fulfill our needs and help during calamities, which is the saying of a group of the predecessors, the successors, and the majority of linguists. See ((Majmū' Al-Fatāwá)) by Sheikh ul-Islam 17/214 with a simple quote.
- Their statements have been previously mentioned and I have stated my judgment in terms of the valid and weak. This was chosen by Ibn Kathīr in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 14/514, where he quoted the saying of aṭ-Ṭabarānī after he mentioned many of these sayings: All of these are Saḥīḥ, and they are the attributes of our Lord, the Mighty and Sublime. Aṣ-Ṣamad is the one who has no stomach, does not eat or drink, and is the one who remains after his creation after his creation. Al-Bayhaqī

Qur'ān: 112: 3-4 ﴿He has never had offspring, nor was He born And there is none comparable to Him.﴾ [178/B]

The reciters differed about it, so Ḥamzah and Ya'qūb recited it with Sukūn of Fā' and Hamzah, and similarly al-'Abbās narrated on the authority of Abī 'Amr and Ismā'īl on the authority of Nāfī', however, Shaybah recited Mushba'ah without Hamzah, and likewise, Ḥafs narrated on the authority of Abū 'Amr and Ismā'īl narrated from 'Āṣim, and the other reciters read it with heaviness and Hamzah, all of which are authentic and eloquent tongues. Its meaning: There is none equal to Him. (No one is equal to Him) Speech has anastrophe.

'Abdul Khayr said: A man asked 'Alī ibn Abī Ṭālib (May Allah be pleased with him) about the interpretation of this surah? He replied:

Say to you, 'O Prophet,' "He is Allah, One and Indivisible", without interpretation, [Allah needs all} without division. He was not born to be a perishing inheritor, and he was not born to be a co-god, and [179/a] none of his creatures would have been equal to him.

[3717] Abū 'Abd al-Raḥmān al-Sulamī informed us (During my recitation to him) he said: I heard Abū Bakr al-Rāzī saying: I heard Abū 'Alī al-Rūdhbārī saying: We found the eight types of polytheism: deficiency, fluctuation, abundance, and number and his being a cause or an effect, and forms and opposites, so Allah Almighty denied His attributes of the type of multiplicity and number by saying: {Say, ⌜O Prophet,⌝ ﴿He is Allah—One ⌜and Indivisible﴾, and denied imperfection and fluctuation by saying: ﴿Allah, the Eternal Refuge﴾, and denied the cause and the effect by saying:

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said something like that.

- This is also the choice of Az-Zajjāj in ((Maʿānī Al-Qur'ān)) 5/378.
- I said: Some of what the compiler mentioned is from the point of indicative interpretation of the Sufis, and the Ḥadīth has been presented in Surat Aḍ-Ḍuḥá, and that there is nothing wrong with it if it meets four conditions.

﴿He neither begets nor is born﴾, and he denied forms and opposites by saying: ﴿And there is none comparable to Him﴾, so the pure oneness occurred, so it was named Surat Al-Ikhlāṣ (sincerity). (1)

(1) **[3717] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak as the compiler's sheikh and his sheikh were both impugned.

The authentication of Ḥadīth:
- It was reported by Abū ʿAbd al-Raḥman al-Salami in ((Ḥaqāʾiq at-Tafsīr)) (377/a), and from his path the compiler transmitted it.
- Regarding the reason why this Surah is called Surat Al-Ikhlās: Refer to ((An-Nukat wal ʿUyūn)) by Al-Mawardī 6/371.

Al-Falaq (The Daybreak)

Surat al-Falaq is revealed in the Medina. (1) It consists of seventy-four letters, twenty-three words and five verses.

[3718] Abū ʿAmr al-Furātī informed us, Abū Mūsā informed us, Makkī ibn Abdān informed us, Sulaymān ibn Dawūd related to us, Aḥmad ibn Naṣr related to us, Abū Muʾādh related to us, on the authority of Abū ʿIṣmah Nūḥ ibn Abī Maryam, on the authority of Zayd (al-ʿAmmī), on the authority of Abī Naḍrah, on the authority of Ibn ʿAbbās, on the authority of Ubayy Bin Kaʾb, on the authority of the Prophet (P.B.U.H), he said: (Whoever recites al-Muʾwidhatayn, it is as if he recited all the Scriptures that Allah Almighty revealed). (2)

[3719] Abū al-Ḥasan ʿAbd Al-Raḥmān ibn Ibrāhīm ibn Muḥammad al-ʿAdl informed us, Abū al-ʿAbbās Muḥammad ibn Yaʾqūb related to us, al-ʿAbbās ibn al-Wālid ibn Mazyad al-Beirutūtī informed us, [180/a] my father informed me, Al-Awzāʾī related to us, Yaḥyā ibn Abī Kathīr related to me, Muhammad ibn Ibrāhīm ibn al-Ḥārith at-Taymī related to me, on the authority of ʿUqbah ibn ʿĀmir al-Juhanī (may Allah be pleased with him) that the Messenger of Allah (P.B.U.H) said to him:

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(1) It was revealed in Medina according to Ibn ʿAbbās, the narration of Abī Ṣāliḥ, Qatādah and others supported this view.
- The second saying: It is Mecca, Ibn ʿAbbās said it in the narration of Kurayb, and it was said by Al-Ḥasan, ʿAṭāʾ, ʿIkrimah and Jābir. The correct one is the first saying, and the reason for the revelation of the surah is indicated by the Ḥadīth of ʿUqbah ibn ʿĀmir, which will be mentioned latter, as ʿUqbah is from the people of Medina.

(2) **[3718] The assessment of the reliability of the chain of transmitters:**
- Its chain is Mawḍūʿ, including Abū ʿIṣmah who was regarded a liar, also it contains those whom were not mentioned with Jarḥ or Taʿdīl, as well as It includes those whom I could not find.

The authentication of Ḥadīth:
- It has already been discussed.

(Shall I not tell you the right place to seek refuge?) Those who seek refuge, I said: Yes, he said:

{Say, ˹O Prophet,˺ ﴿I seek refuge in the Lord of the daybreak﴾ [Qur'ān: 113: 1]

And {Say, ˹O Prophet,˺ ﴿I seek refuge in the Lord of humankind﴾ (1)

[Qur'ān: 114: 1]

[3720] Al-Khabbāzī informed us, Ibn ʿUday related to us, Ibrāhīm ibn Daḥīm related to us, my father related to us, Al-Walīd ibn Muslim related to us, Hishām ibn Al-Ghāz related to us, on the authority of Yazīd ibn Yazīd ibn Jābir, on the authority of Al-Qāsim Abī ʿAbd al-Raḥmān, ʿUqbah ibn ʿĀmir

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(1) **[3719] The assessment of the reliability of the chain of transmitters:**

- Munqaṭiʿ, Muḥammad ibn Ibrāhīm did not hear the Ḥadīth from Uqbah, rather he heard it from Abū ʿAbdullah on the authority of Uqbah, and Abū ʿAbdullah is accepted.
- As it will come in his biography, the Ḥadīth in its ways is Ṣaḥīḥ (authentic) as it will come in the authentication of Ḥadīth, and see what follows.

The authentication of Ḥadīth:

- Narrated by Imām Aḥmad in his ((Musnad)) 4/428 (15022). And Al-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 17/342 (943) Both of them narrated it from the path of Yaḥyá ibn Abī Kathīr. However, Imām Aḥmad narrated it in ((Al-Musnad)) 5/151 (16938), and made it from the narration of Muḥammad ibn Ibrāhīm. I, Abū ʿAbdullah, tell him that Ibn ʿĀbis - he is ʿUqbah ibn ʿĀmir- Al-Juhanī narrated to him.
- Likewise, it was reported by Al-Nasā'ī in Kitāb Al-Isti'ādhah 8/250, and it was also narrated in ((As-Sunan Al-Kubrá)) 4/440. Similarly, Ibn Abī ʿAṣim narrated it in the book ((Al-Aḥād wal Mathānī)) 5/35 (2574), and Ibn Saʿd in ((Aṭ-Ṭabaqāt al-Kubrá)) 2/210.
- In addition, Abū ʿAbdullah Adh-Dhahabī said about him: He is anonymous, and Ibn Ḥajar said: He is Maqbūl, and Ibn Ḥibbān mentioned him in ((Ath-Thiqāt)).
- His biography in: ((Al-Kunyá)) by Al-Bukhārī (414), ((Ath-Thiqāt)) by Ibn Ḥibbān 5/578, ((Mizān Al-Iʿtidāl)) by Adh-Dhahabī 4/545, ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 2/429. The Ḥadīth with this chain of transmission is weak, but the Ḥadīth has many chains of transmission, and the compiler will mention some of them after this Ḥadīth. Also, Imām Aḥmad narrated it in his Musnad in the foregoing place. Similarly, An-Nasā'ī narrated it in Kitāb Al-Isti'ānah 8/250 in full, accordingly the Ḥadīth is Ṣaḥīḥ.
- Likewise, Ibn Kathīr mentioned in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/520 many ways for this Ḥadīth, then he said: These are routes from ʿUqbah, such as the ones that are Mutawātir (consecutive chain) from him, which are definitive according to many editors of the Ḥadīth. The Ḥadīth was also classified as Ṣāḥīḥ by Al-Albānī in ((Silsilat al-Aḥādīth aṣ-Ṣāḥīhah)) (1104), ((Ṣaḥīḥ al-Jāmiʿ)) (7839).

reported the Messenger of Allah (P.B.U.H) as saying: **'Shall I not teach you two of the best Surahs that the people recite?'** And he taught me: 'Tell: I seek refuge with (Allah) the Lord of the daybreak,' and 'Tell: I seek refuge with (Allah) the Lord of mankind." Then the Iqāmah was read, and he walked forward and read them. Then he passed by me and said: 'What do you think, **O 'Uqbah bin 'Amir? Recite them every time you lay down to sleep and get up).** (1)

[3721] Abū al-'Abbās Sahl ibn Muḥammad ibn Sa'īd al-Marwazī al-Faqīh informed us, my grandfather Abū al-Ḥusayn al-Maḥmūdī informed us, Muḥammad ibn 'Alī informed us, Abū al-'Abbās Aḥmad ibn 'Amr al-'Uṣfurī related to us, 'Umayr ibn 'Abdul Majīd related to us, 'Abd al-Ḥamīd bin Ja'far related to us, on the authority of Ṣāliḥ ibn Abī 'Urayb, on the authority of Kathīr ibn Murrah, on the authority of 'Abd al-'Azīz ibn Marwān, he said: I heard 'Uqbah ibn 'Āmir al-Juhanī saying: I heard the Prophet (P.B.U.H) saying:

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(1) **[3720] The assessment of the reliability of the chain of transmitters:**

- Its chain includes al-Qāsim ibn ʿAbd al-Raḥman, Ṣadūq Yugharrib (used to narrate unfamiliar Ḥadīths), and Ibrāhīm ibn Daḥīm was not mentioned with Jarḥ or Taʿdīl, and the Ḥadīth through its chains of transmission is Ṣaḥiḥ.

The authentication of Ḥadīth:

- Narrated by Imām Aḥmad in ((Musnad)) 5/137 (16845), An-Nasā'ī, Kitāb al-Istiʿādhah 8/253, Abū Yaʿlá in his ((Musnad)) 3/278 (1736).
- According to the editors: Its chain of transmission is Ṣaḥīḥ. All of them narrated it from the path of Walīd ibn Muslim.
- Likewise, it came from the path of Al-ʿAlāʾ ibn Al-Ḥārith on the authority of Al-Qāsim ibn ʿAbdul-Raḥmān ibn ʿAqib with it.
- Narrated by Abū Dāwūd in the book Al-Witr, chapter: Al-Mu'widhatayn (1462), An-Nasā'ī in Kitāb Al-Isti'ādhah 8/253, and Aḥmad in ((Al-Musnad)) 5/146 (16899). Similarly, Ibn Khuzaymah in his ((Ṣaḥīḥ)) 1/268, al-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 17/335 (926), Al-Ḥākim in ((Al-Mustadrak)) 1/366 (877), and Al-Bayhaqī in ((As-Sunan Al-Kubrá)) 2/394 (3853).
- There are different chains of transmission for the Ḥadīth, some of which have been presented in its chain of transmission, and some of them will follow in which this Ḥadīth is Saḥīḥ. Furthermore, al-Albānī graded its chain Ḥasan in ((Ṣaḥīh Sunan an-Nasāʾī))
- Ibn Kathīr said in ((Tafsīr al-Qur'ān al-'Aẓīm)) 14/520: These are paths from ʿUqbah, such as those that are Mutawātir from him, which are definitive according to many authorities of the Ḥadīth.

(You will not recite a surah more beloved to Allah (May He be glorified and exalted), nor closer to Him than ﴿Say: I seek refuge in the Lord of the daybreak﴾ [Qur'ān 113: 1], so if you can recite it in every Ṣalāh, do that. (1)

[3722] Abū ʿAbdullah Muḥammad ibn Ahmad ibn Muḥammad bin Yaʾqūb al-Muzakkī informed us, Abū [181/a] al-Ḥasan Aḥmad ibn Muḥammad ibn ʿAbdūs at-Ṭarāʾifī informed us, Muʾādh ibn Najdah ibn al-Rayyān related to us, Khallād, who is ibn Yaḥyā I, Sufyān related to us, on the authority of Ismāʾīl, on the authority of Qays ibn Abī Ḥāzim, ʿUqbah ibn ʿĀmir reported the Messenger of Allah (P.B.U.H) as saying:

(Two Surahs were revealed to me tonight) I have not heard of them, nor seen them. (2)

The story: Ibn ʿAbbās and ʿĀʾishah reported that the speech of both of them entered into each other: A Jewish boy was serving the Messenger of Allah (P.B.U.H), so the Jews approached him, and they did not stop him until he took the comb of the head of the Messenger of Allah (P.B.U.H) and several

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(1) **[3721] the assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including ʿUmayr ibn ʿAbd al-Majīd, who is weak. Its chain of transmission contains whom I could not find, and the Ḥadīth through its paths is Ṣāḥīḥ, as it will come.

The authentication of Ḥadīth:

- It was reported by al-Ṭabarānī in ((Al-Muʿjam Al-Awsaṭ)) 2/80 (1311), and in ((al-Muʿjam Al-Kabīr)) 17/345 (951) via ʿUmayr ibn ʿAbd al-Majīd in it. And ʿUmayr is weak as previously mentioned, but the Ḥadīth has many paths through which the Ḥadīth is Ṣaḥīḥ, as it was previously mentioned in the two previous chains of transmission, and al-Nasāʾī fulfilled them in Kitāb al-Istiʿādhah 8/250, Aḥmad in ((al-Musnad)) 5/136, and Ibn Kathīr in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 14/520 And he said: These are paths from ʿUqbah, such as those that are Mutawātir from him, which are definitive according to many authorities of the Ḥadīth.

(2) **[3722] the assessment of the reliability of the chain of transmitters:**

- Its chain includes ibn Najdah, whose Ḥadīth is Ḥasan, yet he was criticized, and I did not come across the compiler's sheikh. As for the Ḥadīth, it is Ṣaḥīḥ as follows:

The authentication of Ḥadīth:

- Narrated by Imām Muslim in the Book of Travelers' Prayers and Shortening them, Chapter: The virtue of reciting al-Muʾwidhatayn (814/265) from the Ḥadīth of Ismāʿīl with it, (814/264) from the Ḥadīth of Qays ibn Abī Ḥāzim with it.

teeth from His comb, so he gave it to the Jews and they bewitched the Prophet (P.B.U.H), and the one who took charge of that was a man called Labīd ibn al-A'ṣam from the tribe of Banī Zurayq worked magic on Allah's Messenger (P.B.U.H) till Allah's Messenger (P.B.U.H) started imagining that he had done a thing that he had not really done. One day or one night he was with us, he invoked Allah and invoked for a long time, then said,

"O `Aishah! Do you know that Allah has instructed me concerning the matter I asked him about?" Two men came to me and one sat near my head and the other near my feet. One of them said to his companion, "What is the disease of this man?" The other responded, 'He is under magic's effect. The first one asked, 'Who worked the magic on him?' The other replied, "Labīd ibn Al-As'am.' The first one asked, 'What material did he use?' The other replied, 'A comb and hairs stuck to it and pollen skin from a male date palm. 'The first one asked, 'Where is that?' The other responded, '(That is) in the well of Dharwān;' "So Allah's Messenger (P.B.U.H) along with some of his companions visited there and returned saying, "O `Aishah, the color of its water is like the infusion of Henna leaves. The tops of the date-palm trees near it are like the devil heads" I asked. "O Allah's Messenger (P.B.U.H)? Why did you not show it to the people?" he asked.

"Since Allah cured me, I disliked letting evil spread among the people." [1] Then he ordered a well filled with earth. ʿĀʿishah (may Allah be pleased

(1) Mentioned by Al-Wāḥidī in ((Asbāb an-Nuzūl)) (pp. 502-503), and Al-Qurṭubī in ((Al-Jāmiʿ li Aḥkām al-Qur'ān)) 20/253-254.
- Ibn Kathīr said in ((Tafsīr Al-Qur'ān Al-ʿAẓīm)) 14/527-528: The scholar ath-Tha'labī said in his ((Tafsīr)), so he mentioned it as the compiler did, then he said: This is how he narrated it without a chain of transmission, and there is strangeness in it, and some of it contains severe disapproval, and some of it has witnesses from what stated earlier.
- I said: The story of the magic of the Prophet (P.B.U.H), is established in the two Sahihs from the Ḥadīth of ʿĀ'ishah, may Allah be pleased with her. It was narrated by al-Bukhārī in the book of Medicine, chapter of magic (5763), also it was narrated by Muslim, book of peace, chapter of magic (2189).
- Furthermore, what the compiler mentioned is a phrase from a group of Ḥadīths and

with her) said: The Messenger of Allah (P.B.U.H He never took revenge upon anybody for his own sake; but when Allah's Legal Bindings were outraged, he would take revenge for Allah's sake)). (1)

narrations, whose evaluation was previously mentioned by ibn Kathīr, among them is the Ḥadīth of ʿĀ'ishah which was previously authenticated. And at Al-Bayhaqī in ((Dalāʾil Al-Nubuwah)) 7/92 from the Ḥadīth of ʿĀ'ishah, there are additional words than what is in the two Sahihs.

- Among them also is the Ḥadīth of Ibn 'Abbās. It was narrated by Ibn Saʿd in ((aṭ-Ṭabaqāt al-Kubrá)) 2/197. He said: ʿUmar ibn Ḥafṣ informed us on the authority of Juwaybir, on the authority of Aḍ-Ḍaḥāk, on the authority of Ibn 'Abbās. Juwaybir is Ibn Saʿīd Al-Azdī who is very weak, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/168. Similarly, it was narrated by Al-Bayhaqī in ((Dalāʾil Al-Nubuwah)) 6/248 from Al-Kalbī's narration on the authority of Abū Ṣāliḥ on the authority of Ibn 'Abbās.
- It was also narrated by Ibn Mardawayh via ʿIkrimah on the authority of Ibn 'Abbās, as in ((Ad-Durr Al-Manthūr)) by As-Suyūṭī 6/717.
- Among them is the Ḥadīth of Zayd ibn Arqam: Narrated by Imām Aḥmad in ((Musnad)) 5/493 (18781), An-Nasā'ī in the Book of the Prohibition of Blood, Chapter: Magicians of the People of the Book 7/112-113 and Aṭ-Ṭabarānī in ((Al-Muʿjam Al-Kabīr)) 5/180 (5016). Besides, Al-Albānī graded it Ṣaḥīḥ in ((Ṣaḥīḥ Sunan An-Nasā'ī)) (3802).
- And as for his saying: Then Gabriel made him say: [With the Name of Allah. I recite over you (to cleanse you) from all that troubles you. Narrated by Muslim in the Book of Peace, Chapter: Medicine, Illness, and Ruqiyah (2186) from the Ḥadīth of Abū Saʿīd Al-Khudrī, May Allah be pleased with him.
- Benefit: The exposure of the Prophet (P.B.U.H) to magic does not diminish the position of prophethood, because what afflicted the Prophet (P.B.U.H), is only a disease that afflicted him, just as all human beings suffer, and there is no shame in that, because illness is permissible for the prophets, peace be upon them, so magic only affects parts of the body, not his discrimination and his belief.
- See ((Tafsīr Al-Mu'widhatayn)) by Ibn Al-Qayyim (P. 107), ((Fatḥ Al-Bārī)) by Ibn Ḥajar 10/227.

(1) The saying of ʿĀ'ishah, may Allah be pleased with her, came within a Ḥadīth narrated by Al-Bukhārī in the book Al-Manāqib, chapter: The description of the Prophet, may Allah bless him and grant him peace (3560). It was narrated by Muslim in the Book of Virtues, chapter: His distance(P.B.U.H) from sins and his choice the easiest of what is permissible and his revenge for Allah's sake when Allah's Legal Binging were outraged (2327), in a wording: ((Whenever the Prophet (P.B.U.H) was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it. He never took revenge upon anybody for his own sake; but when Allah's Legal Bindings were outraged, he would take revenge for Allah's sake)).

Interpretation

In the name of Allah, the Most Gracious, the Most Merciful

Qur'ān: 113: 1: Allah (May He be glorified and exalted) said:

{Say, ˹O Prophet,˺ ﴿I seek refuge in the Lord of the daybreak﴾

Ibn Abbas says Al-Falaq is a prison in Hell.

Hushaym reported from al-ʿAwwām, that ʿAbdul Jabbār al-Khawlānī said: A man from the companions of the Prophet (P.B.U.H) came to the Levant, and he looked at the role of Ahlul Dhimmah, and what they have in terms of livelihood and freshness, and what suffices for them in their world, and he replied: I don't care, isn't it behind them al-Falaq? It was said: What is Al-Falaq? It is a house in hell. If it is opened, all of its inhabitants will scream from the extreme heat.

Abū Abd al-Raḥmān al-Ḥubbalī [183/a] said: Al-Falaq is one of Hell's names.

Jābir ibn ʿAbdullah, al-Ḥasan, Sa'īd ibn Jubayr, Qatādah, Mujāhid, al-Quraẓī and Ibn Zayd stated that Al-Falaq means daybreak. This is al-'Awf's narration on Ibn ʿAbbās' authority.

This interpretation depends on His statement. Glory be to Him:

﴿He causes dawn﴾ [Qur'ān: 6: 96]

Aḍ-Ḍaḥāk and Al-Wālibī reported from ibn ʿAbbās that it meant creation.

As-Suddī and Wahb said: It is a well in Hell, while al-Kalbī stated that it is a valley in Hell.

ʿAbdullah ibn ʿAmr said: Al-Falaq is a fire tree.

And it was said: Al-Falaq is the mountains that split apart with water, that is: they are splitting, and it was said: It is the womb splitting off from the animal.

And it was said: Seeds and fruit stones split off from palm trees and plants, based on His statement:

﴿Indeed, Allah causes seeds and fruit stones to sprout﴾ [Qur'ān: 6: 95]. It originally refers to splitting. (1)

Muḥammad ibn ʿAlī at-Tirmidhī [183 / b] commented on this verse: Allah, Glory be to Him, was sympathetic to the hearts of the elite, so He threw light into them, so the veil was opened, and the screen was revealed. (2)

Qur'ān 113: 2 ﴿From the evil of whatever He has created, and from the evil of the night when it grows dark﴾ [Qur'ān : 113: 2-3]

[3723] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn ibn Fanjawayh informed us, Muḥammad ibn ʿAbdullah ibn Barzah related to us, ʿUbayd ibn ʿAbd al-Wāḥid ibn Sharīk al-Bazzāz related to us, Ādam ibn Abī Iyās related to us, Ibn Abī Dhi'b related to us, on the authority of al-Ḥārith ibn ʿAbd al-Raḥmān, on the authority of Abī Salamah ibn ʿAbd al-Raḥmān, that ʿĀ'ishah said: "The Messenger of Allah (P.B.U.H) took me by my hand and showed me the moon when it rose, and he said,

"Seek refuge with Allah from the evil of this Ghāsiq when it becomes dark." (3)

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(1) Check all these sayings in ((Maʿānī al-Qurʾān)) by Az-Zajjāj 5/379, saying: If you contemplate creation, you will figure out that most of Allahs' creation came out of splitting, so Al-Falaq covers all creation, and the daybreak is one this type.
- Al-Mawardī mentioned it in ((An-Nukat wal-Uyūn)) 6/374, and attributed it to Al-Ḥasan, and Al-Qurṭubī in ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) 20/255 and said: This saying is evidenced by its derivation. And Ash-Shawkānī in ((Fatḥ Al-Qadīr)) 5/519.

(2) The most correct of these sayings, and Allah knows best, is that what is meant by that is creation, which is the saying of Ibn 'Abbās in the narration of Al-Walibī, and the saying of aḍ-Ḍaḥāk, which is the choice of Az-Zajjāj and Aṭ-Ṭabarī, because it is more general than what was said. As for those who say: It is a valley in Hell, or a tree in Hell, or that it is one of the names of Hell, Sheikh-Islām Ibn Taymiyyah said: This is a matter whose validity is not known, neither by the name's indication of it, nor by transmission from the Prophet (P.B.U.H), nor by specification of His Lordship with that is wisdom, unlike when He said the Lord of creation or the Lord of all that is split. Ibn Al-Qayyim said: This is based on Tawqīf. As for At-Tirmidhī's saying, it is one of the Sufi references, and Ibn Al-Qayyim's words were previously mentioned in Surat Aḍ-Ḍuḥá.

(3) **[3723] The assessment of the reliability of the chain of transmitters:**
- Weak, Muḥammad ibn ʿAbdullah ibn Barzah, his affair was not praised, and the Ḥadīth is Ḥasan as discussed further below.

[3724] Ibn Fanjawayh informed me, Ibn Shanabah related to us, Abū Bakr Aḥmad Ibn al-Haytham [184 / U] ibn ʿAbd al-Raḥmān ibn khrzādh al-Baṣrī related to us in Mecca, Naṣr ibn ʿAlī related to us, Bakkār ibn ʿAbdullah related to us, Muḥammad ibn ʿAbd al-ʿAzīz ibn ʿUmar ibn ʿAbd al-Raḥmān ibn ʿAwf related to us, on the authority of his father, on the authority of Abī Salamah, on the authority of Abī Hurayrah that the Prophet (P.B.U.H) said concerning Allah's statement:

﴿And from the evil of the night when it grows dark﴾ [Qur'ān 113: 3] says: It means: **"The star when it rises."** (1)

When the Pleiades fall, misfortunes and plagues abound, and when they rise, he said.

The authentication of Ḥadīth:

- It was reported by Aḥmad in ((Al-Musnad)) 7/91 (23802), and At-Tirmidhī in the book of interpretation of the Qur'ān, chapter: And from Surat Al-Mu'widhatayn (3366), saying: This Ḥadīth is Ḥasan and Ṣaḥīḥ. Similarly, Abū Yaʿlá narrated it in his ((Musnad)) 7/417 (4440), Abū Dāwūd Aṭ-Ṭayālisī in ((Musnad)) (p. 208) (1486), Isḥāq ibn Rahawayh in ((Musnad)) 2/488 (1072), ʿAbd ibn Ḥamīd as in ((Al-Mukhtab from his Musnad)) (P. 439 (1517), An-Nasā'ī in ((As-Sunan Al-Kubrá)) 6/84 (10138), Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/352, and Al-Ḥākim in ((Al-Mustadrak)) 2/589 and he said: The chain of transmission is Ṣaḥīḥ, yet they did report it, and Adh-Dhahabī agreed with him. All of them narrated it from the path of Ibn Abī Dhi'b on the authority of Al-Ḥārith ibn ʿAbd al-Raḥman, and its chain of transmission was classified as Ḥasan by Al-Ḥāfiẓ ibn Ḥajar in ((Fatḥ Al-Bārī)) 8/741. It was also came from the path of al-Mundhir ibn Abī al-Mundhir as According to Aḥmad in ((al-Musnad)) 7/307 (25274), and al-Nasā'ī in ((as-Sunan al-Kubrá)) 6/83 (1037), and al-Mundhir is acceptable as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 2/213. The Ḥadīth was graded Ḥasan by At-Tirmidhī and Ibn Ḥajar and Al-Ḥākim and Adh-Dhahabī declared it Ṣaḥīḥ, as stated above.
- Al-Albānī said in ((Ṣaḥīḥ Sunan At-Tirmidhī)) (2681): It is Ḥasan and Ṣaḥīḥ.

(1) **[3724] the assessment of the reliability of the chain of transmitters:**

- Its chain is extremely weak, including Bakkār ibn ʿAbdullah, not strong, and Muḥammad ibn ʿAbdul ʿAzīz is Matrūk, and his father is anonymous.

The authentication of Ḥadīth:

- It was reported by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/352. He said: Naṣr ibn ʿAlī narrated to us about it.
- As-Suyūṭī mentioned him in ((Ad-Durr Al-Manthūr)) 6/718 and added his attribution to Abī ash-Sheikh and Ibn Mardawayh. Ibn Kathīr said in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 14/524: This Ḥadīth is not Ṣaḥīḥ to be attributed to the Prophet (P.B.U.H).

Ibn ʿAbbās, al-Ḥasan, Mujāhid and Muḥammad ibn Kaʾb said: It means the night when it comes and enters.

Darkness is the origin of dusk and the impending entrance is its metaphor, as is the evil of darkness when it approaches. When darkness calms down, Yamān said.

And it is also said: [184/b] the night was called Ghāsiq, because it is colder than the day, and dusk is cold. (1)

Qurʾān: 113: 4 ﴿And from the evil of those ˹witches casting spells by˺ blowing onto knots﴾

Meaning: The wicked witches who blow on the thread knots when they are lying on it, and the puff: semi-blowing.

ʿAntarah composed in this meaning:

If he recovers, I will not blow on him

And if he loses, he has the right to lose

ʿAbdullah ibn ʿAmr and ʿAbd al-Raḥmān bin Sābiṭ recited:

(wa-Man sharr an-Nāfithāti fīl-ʿUqad).

Qurʾān: 113: 5 ﴿Envious people are evil when they envy﴾

Al-Ḥusayn ibn al-Faḍl said: Allah has combined the evils in this surah, and sealed it with envy to know that is the least of all natures.

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(1) I said: The most correct one is that I mean all of what was mentioned, and the sayings agree, and there is no contradiction between them, and that what is meant by that is the night when it enters, and whoever expresses it with the star or the moon, he only expressed it with what indicates the night. In addition, the Prophet (P.B.U.H) explained it with the moon and there is no contradiction in that. According to Al-Naḥḥās: The moon appears at night, and the planet hardly rises except at night. Ibn Taymiyyah said: The moon is a sign of the night, as well as the stars, but they rise and are seen at night, so he commanded him(P.B.U.H), to seek refuge from that. So if the evil of the moon is present, then the evil of the night is present, and the moon has an effect that no one else has, so seeking refuge from the evil resulting from it is stronger.
- Ibn Kathīr said in ((Tafsīr al-Qurʾān al-ʿAẓīm)) 14/525: The moon is a sign of the night, and there is no authority for it except in it, and likewise the stars do not shine except at night, so it returns except what we said.

An-Nās (Mankind)

Surat an-Nās is revealed in Medina. It consists of seventy-nine letters, twenty words, and six verses.

[185/a] In the name of Allah, the Most Gracious, the Most Merciful

Qur'ān: 114: 1 Allah (may He be glorified and exalted)

{Say, ˹O Prophet,˺ ﴿I seek refuge in the Lord of humankind* the Master of humankind* the God of humankind* from the evil of the lurking whisperer﴾ (1)

The devil couches in the heart of Adam's son. When he mentions God he withdraws, but when he is neglectful he makes evil suggestions.

Qatādah said: Al-Khannās has a snout like a dog's snout in a person's chest, so when the servant remembers the Name of His Lord, the devil retreats. (2)

Al-Faraj ibn Faḍālah narrated on the authority of ʿUrwah ibn (Rūwaym): that Jesus, peace be upon him, called upon his Lord, the Mighty and Sublime, to show him the position of Satan in the son of Adam, so it was shown for him, and behold,

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(1) in (c): and in a footnote (b) an addition: Allah, the Most High, is only mentioned as the Lord of the people, their Sovereign and their God, because among the people there are great people and kings, and whoever worships other than Him and who seeks refuge in Him, let them know that He is their Lord, their King and their God who must be sought refuge in Him without any other mighty kings. See this in ((Nukat wal-ʿUyūn)) by Al-Mawardī 6/378.

(2) This is the saying of Ibn ʿAbbās, May Allah be pleased with him. It was narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) 30/355, and its chain of transmission contains the compiler's sheikh Muḥammad ibn Ḥamīd al-Rāzī, is weak. Similarly, it was narrated by Abū Kurayb from another route in a similar manner. Its chain of transmission contains Ḥakīm ibn Jubayr al-Asdī who is weak as stated in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 1/234.

- Likewise, it was reported by ʿAbd al-Razzāq in ((Tafsīr Qur'ān)) 2/410, and Al-Ḥākim in ((Al-Mustadrak)) 2/590 and he said: It is Ṣaḥīḥ according to the conditions of the two Sheikhs, yet they did not report it, and Adh-Dhahabī agreed with him: I said: Not as he said, rather it includes Ḥakīm ibn Jubayr as stated above. This Ḥadīth was graded weak by Ibn Ḥajar in ((Fatḥ Al-Bārī)) 8/741.
- See: ((Iʿrāb al-Qurʾān)) by An-Naḥḥās 315/6.

his head was like a serpent, and he placed his head on the heart core. If the servant remembers his Lord, he will be quenched. Whenever he does not remember Him, he places [185/b] his head on the core of his heart, whispering and suggesting.

[3725] ʿAbdullah ibn Ḥāmid informed me, Aḥmad ibn Muḥammad ibn Īsā informed us, Abū ʿAbdullah Umayyah ibn Muḥammad ibn Ibrāhīm al-Bāhilī related to us in Baṣrah, Muḥammad ibn ʿAbdul Malik ibn Abī al-Shawārib related to us, Uday ibn Abī ʿImārah al-Jarmī related to us, Ziyād al-Numayrī, that Anas ibn Mālik reported the Messenger of Allah (P.B.U.H) as saying: **(Indeed, Satan puts his snout on the heart of the son of Adam, so if he remembers Allah, he withdraws, and if he forgets to remember Allah, he bites his heart).** (1)

[3726] Ibn Ḥāmid informed us, Aḥmad ibn ʿAbdullah informed us, Muḥammad ibn ʿAbdullah related to us, Uthmān related to us, Yazīd ibn Hārūn related to us, al-Awwām ibn Ḥawshab related to us, on the authority of Ibrāhīm at-Taymī, he said : The first thing that Satan's whisper begins before ablution. (2)

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(1) **[3725] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak, including Ziyād an-Numayrī who is weak, and ʿUday ibn Abī ʿImārah; he is weak as.

The authentication of Ḥadīth:

- It was narrated by Abū Yaʿlá in his ((Musnad)) 7/278 (4301) from the way of ʿUday ibn Abī ʿImārah in it.
- Likewise, it was narrated by Ibn Abī Ad-Dunyá in his book ((Makāid ash-Shayṭān)) (p. 22). It was narrated by Ibn ʿUday in ((Al-Kāmil)) 4/129 in the biography of Ziyād An-Numayrī from the path of Ibn Abī Al-Shawārib in it. It was narrated by Ibn Shahīn in his book ((Al-Targhīb fi Faḍāʾil Al-Aʿmāl)) 1/189. He said: Umayyah ibn Muḥammad ibn Ibrāhīm Al-Bāhilī narrated to us about it. It was narrated by Al-Bayhaqī in ((Shu'ab Al-Imān)) 1/402 (540), and Al-Wāḥidī narrated it in ((Al-Wasīṭ)) 4/575.
- Furthermore, their chains of narrators contain Ziyād an-Numayrī, and he was previously discussed. Al-Haythamī said in ((Majmaʿ az-Zawā'id)) 7/149: It includes ʿUday ibn Abī ʿImārah, and he is weak. Ibn Kathīr said in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 14/530: Gharīb. Ibn Ḥajar mentioned it in
- ((Al-Maṭālib Al-ʿĀliyah)) 4/29, weakened its chain of transmission in ((Fatḥ Al-Bārī)) 742/8.

(2) **[3726] The assessment of the reliability of the chain of transmitters:**

- Neither Jarḥ nor Taʿdīl was raised about the compiler's sheikh or the sheikh of his sheikh, and the rest of its narrators are trustworthy, and the narration is Ṣaḥīḥ, as discussed further below.

Muqātil [186/a] said: Satan in the form of a pig runs through the servant's body as blood flows through the veins. He was given a free hand to do so by Allah (May He be glorified and exalted). That is Allah Almighty's statement.

Qur'ān: 114: 5 ﴿Who whispers into human hearts﴾

Qur'ān: 114: 6 ﴿From among jinn and humankind﴾

Meaning: In the Jinn's breasts, he enters into the genie as he enters into the human being, as al-Kalbī explained. If someone says: Then the jinn are people, then the answer to him is: That Allah Almighty has called them in this place as people as He called them men, so He (may He be glorified and exalted) said:

﴿And some men used to seek refuge with some jinn—so they increased each other in wickedness﴾ [72: 6]

During his narration, some Arabs commented: "The jinn stood up and asked: Who are you?". As they said, he made people among the jinn. This is Al-Farr's statement. The term waswas literally refers to movement, and from it is the waswās of jewelry, and Ustādh Abū al-Qāsim narrated on the authority of Abī al-Haytham al-Sijzī that [176/b] it was narrated from some of them that he used to prove whisper from man to man like whisper from Satan, so he makes waswas an action of the Jinn and mankind, and he invokes the report of Abū Dharr (may Allah be pleased with him) that he said to a man: Have you sought refuge in Allah from human devils, (1) because He Almighty said:

The authentication of Ḥadīth:

- It was reported by: Ibn Abī Shaybah in ((Al-Muṣannaf)) 1/67 (725) he said: Yazīd ibn Hārūn narrated to us about it, and this is a Ṣaḥīḥ chain of transmission.
- Al-Qurṭubī mentioned it in ((Al-Jāmiʿ li Aḥkām Al-Qurʾān)) 20/263, and Ash-Shawkānī in ((Fatḥ Al-Qadīr)) 5/523, and it is supported by the Ḥadīth of Anas ((The devil flows in a man like his blood)) Narrated by Muslim in the book of peace, chapter A statement that it is recommended for someone who was seen alone with a woman to say... (2174) Al-Qurṭubī said: This confirms what Muqātil said.

(1) This was narrated as Marfūʿ from the saying of the Prophet (P.B.U.H) to Abū Dharr: (('O Abu Dharr, seek refuge with Allah from the evils of the devils among the Jinn and mankind.' I said: 'Are there devils among mankind?' He said: 'Yes)). Narrated by An-Nasā'ī in the book of seeking refuge, chapter: Seeking refuge from the evil of human devils 8/275. It was narrated by Aḥmad in ((Musnad)) 6/226 (21036). It was narrated

﴿And thus We have made for every prophet an enemy - devils from mankind and jinn﴾ [Qur'ān: 6: 112].

In addition, ʿAbdullah ibn ʿAmr said that incantations, amulets and charms are polytheism, (1) but it is enough for you to say: [O Allah! Lord of mankind! The disease needs to be removed and the patient cured! You are the Great Cure. There is no cure but through You, which leaves no disease behind." (2)

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by Abū Dāwūd Al-Ṭayālisī in his ((Musnad)) (p. 65) (478). All of them narrated it from ʿUbayd ibn Al-Khashkhāsh on the authority of Abū Dharr, and ʿUbayd Lin, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/644. Al-Bukhārī said in ((At-Tārīkh Al-Kabīr)) 5/447: He did not mention hearing from Abū Dharr. Besides, Al-Albānī graded this Ḥadīth weak in ((Ḍaʾīf Sunan An-Nasāʾī)) (424). It was followed by Ibn ʿĀʾidh as narrated by Aṭ-Ṭabarī in ((Jāmiʿ al-Bayān)) by Aṭ-Ṭabarī 8/4, and in its chain of transmission is Muʿāwiyah ibn Ṣāliḥ al-Ḥaḍramī, who is truthful yet oblivious, as in ((Taqrīb al-Tahdhīb)) by Ibn Ḥajar 2/196, as it contains ʿAbdullah ibn Ṣāliḥ, the writer of al-Layth Ṣadūq made many mistakes, as in ((Taqrīb at-Tahdhīb)) by Ibn Ḥajar 1/501.

- There are also follow-ups that are criticized, narrated by Aṭ-Ṭabarī in the previous place, and the Ḥadīth has a witness from the Ḥadīth of Abū Umāmah. It was narrated by Imām Aḥmad in his ((Musnad)) 6/355 (21785), and it was narrated by Al-Ṭabarānī in ((Al-Muʿjam al-Kabīr)) 8/217 (7871). Similarly, Al-Haythamī said in ((Majmaʿ Al-Zawāʾid)) 1/159: It relies on ʿAlī ibn Yazīd, who is weak, and ʿAlī ibn Yazīd is Al-Alhānī, who is weak, as in ((Taqrīb Al-Tahdhīb)) by Ibn Ḥajar 1/705. Ibn Kathīr said in ((Tafsīr al-Qur'ān al-ʿAẓīm)) 6/141 after mentioning the ways of this Ḥadīth, so these are the ways for this Ḥadīth and their collection indicates that it is reliable and Ṣaḥīḥ.
- And what the compiler mentioned, see it in ((Al-Kashshāf)) by Az-Zamakhsharī 4/819, ((Al-Jāmiʿ li Aḥkām al-Qur'ān)) by Al-Qurṭubī 20/263, ((Al-Baḥr Al-Muḥīṭ)) by Abū Ḥayyān 8/535.

(1) What is meant by the incantation that is forbidden here is what was of the same kind as the pre-Islamic incantation, since there were other Ḥadīths indicating its permissibility. The people of knowledge mentioned three conditions for its permissibility. As for amulets, they are from polytheism, but if it was the Qur'ān, then some predecessors permitted them, and others prevented them, which is the closest and safest to one's religion. As for At-Tiwalah (love spell), it is absolutely forbidden by consensus.

- See: ((Fatḥ Al-Bārī)) by Ibn Ḥajar 10/196, ((Ḥashiyat Kitāb at-Tawḥīd)) by ʿAbd al-Raḥman ibn Qāsim (p. 2), ((Al-Qawl al-Mufīd ʿalá Kitāb at-Tawḥīd)) by Ibn ʿUthaymīn 1/175.

(2) His ((Musnad)) 1/631 (3608), Abū Dāwūd in the Book of Medicine, Chapter: On Teaching Amulets (3883), and Ibn Mājah in the Book: Medicine, Chapter on Hanging Amulets (3530), and Abū Yaʿlá in ((Musnad)) 9/133 (5208). Similarly, Al-Ṭabarānī in

This is the last of the book al-Kashf wal Bayān on the interpretation of the Qur'ān. Praise be to Allah alone, and prayers and peace be upon His Prophet Muḥammad, his family. It was completed in Jumadā al-Akhirah in six hundred. This verse was written by the poor to Allah Almighty, praising him and praying on his behalf.

((Al-Muʿjam Al-Kabīr)) 10/213 (10503), and Al-Ḥākim in ((Al-Mustadrak)) 1/463 and he said: A Ḥadīth whose chain of transmission is Ṣaḥīḥ according to the condition of the two Sheikh, however, they did not report it, and Adh-Dhahabī agreed with him.

- In addition, Al-Bayhaqī narrated it in ((As-Sunan Al-Kubrá)) 9/350 (19387). And the Ḥadīth was classified as Ṣaḥīḥ by Al-Albānī in ((Ṣaḥīḥ Sunan Abī Dāwūd)) (3288), and as for what ʿAbdullah ibn ʿAmr said, I did not find it.
- in (c) an increase: And he said in his saying, the Almighty, {Say, ˹O Prophet,˺ "I seek refuge in the Lord of humankind} [Qur'ān: 112: 1], and similar things in which the word "say" is established, so all of it is the word of Allah Almighty, so it must be recited according to what He has revealed, and likewise {Read, ˹O Prophet,˺ in the Name of your Lord Who created} [Qur'ān: 96: 1], and what happened in its course, and if the action is necessary to do what He commanded, and the choice is for people to be conjugated to whisper. Meaning: From the evil of whisper that is from the jinn and from the evil of people. Furthermore, Satan's whisper is the call to obey him that does not reach the heart from an imaginary saying, or fell into the soul from an imaginary matter, and its origin is the hidden voice, and it was said: the destined whisper, or what has been cast in your soul.